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A
CONTINUATION
OF THE
Recent State
OF THE
CONTROVERSY

Imprimatur,

Liber cui Titulus, [*A Continuation of the
Present State of the Controversie between the
Church of England, and the Church of
Rome.]*

Junii 7. 1688.

H. T. Maurice RR. in Christo
P. D. Wilhelmo Archiep.

Cont. & Sacc

CONTOVERSY

[W^m Wake]

A
CONTINUATION
OF THE
Present State
OF THE
CONTROVERSY,
BETWEEN THE
CHURCH of ENGLAND,
AND THE
CHURCH of ROME,
BEING
A Full ACCOUNT of the BOOKS that have
been of late Written on Both Sides.

The Second Edition.

L O N D O N :

Printed for **Ric. Chiswell**, at the *Rose and Crown* in
St. Paul's Church-yard. MDCLXXXVIII.

CONTINUATION

OF THE

CONSTITUTION

OF THE

UNITED STATES

AND THE

SEVERAL STATES

OF THE

WESTERN HEMISPHERE

OF THE

UNITED STATES OF AMERICA

TO THE VERY
REVEREND and WORTHY

THE
AUTHORS

OF THE
DISCOURSES here Collected

IN
Defence of the Church of ENGLAND.

GENTLEMEN;

AFTER so much Pains as you have taken,
and so much Good as by the Blessing
of God on your Endeavours you
have done to that Church of which I esteem
it my happiness that I am a Member, may
it be permitted to a private and obscure
hand to return you this small Tribute, in
acknowledgment of that Sense which not
my self alone, but I dare say every single

The Epistle Dedicatory.

person of our *Communion* has of what we all owe to your Learning and your Integrity.

I present you here with a short view of your own Labours; or rather, I offer to the *World* a small *Collection* of those *Discourses* you have written in Defence of our Religion. And how unsuitable soever it may appear to usher a few *Titles of Books* into the *World* under the protection of so many great Names, yet I am confident the Consequence of this Undertaking cannot but be as Honourable to you all, as I heartily wish it may, and as I am sure it ought to be: When it shall be consider'd how vast a Number, and of what accurate and learned *Discourses* is here comprised, and for almost all which we are in the compass of about Three Years indebted to you.

It is indeed a matter of just wonder to all those who are acquainted with your method of living here, how persons engaged not only in a laborious attendance on their Parochial Cures, and a constant return of painful and accurate Preaching; but almost utterly

The Epistle Dedicatory.

terly distracted with that multitude of other Business which in these last Years has taken up the greatest part of your time, should yet find leisure to discharge all these, and at the same time to adorn the *Press* with so many *Books* as might alone have seemed more than enough to have employ'd your whole Industry.

But blessed be God, who has raised you up against such a time as this, and given us so great an Earnest of his Favour to us, that as we had never more need of Able, and Honest, and Firm *Guides*, than at this day; so I may venture to challenge any Age of the *Church*, to shew such a Number of truly Learned, and Pious, and constant *Pastors*, as the *Church of England*, and especially this *City*, do's now abound with.

May your Labours and your Examples always find such a success as they deserve, and as they have of late met with amongst us. And since we cannot now have any excuse for our *Apostacy* should we renounce our Holy Profession, after so much as you have done to convince even the most ignorant Persons amongst

The Epistle Dedicatory.

mongst us of the Truth and Purity of it; may we ever firmly adhere both to you and it: That when we shall appear before the *Great Bishop and Pastor of our Souls*, we may all of us give up our Accounts with joy.

This, as it is my hearty Wish, so I am persuaded it is the sincere Resolution of every one of those whom God has committed to your Care. And that in this Firmness we may be all of us established more and more, shall be the continual Prayer of him who in all thankful Duty will ever remain,

GENTLEMEN,

Your Most Humble,

and Obedient Servant

TO THE
 READER.

AS for those who shall please to peruse this Treatise, I have but very little to premise to them. They will here see an Exact Collection, as far as I was able to make it, of the Controversie on both sides between our Divines, and those of the Church of Rome. And in that, the Victory of Truth over Error. Never certainly was any Cause more entirely baffled than the Popish is at this time. Never was a Controversie more fully handled, and that in such a manner as to instruct even the meanest Capacities, than This has been in these last years. Infomuch that now there is scarce a person amongst us so ignorant, that is not able to make a Stand against the rudest Attacques of our Adversaries. Nay, our very Footmen esteem themselves, (and I think have satisfied the World that they are not mistaken) an equal match for Jesuits, i. e. for those who would at least be thought the most able Men of their Party, and dropt down from Heaven on purpose to oppose the Growth of Protestant Heresie.

B

What

To the Reader.

What others may judg of this, I cannot tell : But, for my part, I cannot but from thence conclude, That certainly the *Hand of God* is with us for Good. And that He who has given us this Opportunity to understand the *Weaknesses and Deceits* of our Enemies ; and endu'd us with so great and general a *Resolution*, never upon any Account whatsoever, to depart from our most *Holy Religion*, will also crown all our future *Endeavours* with such a *Success*, that the *Generations* to come shall rise up and call us *Blessed* ; When they shall see our *Firmness* and our *Labours* in the Lord, and receive from our hands that pure and uncorrupted *Truth*, which I am persuaded those excellent *Treatises* I here mention, shall deliver down even to the very *End of the World*.

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A

CONTINUATION OF THE PRESENT STATE OF THE Controversie.

IT is now some time since it has been very much desired, That a *Full Account* might be given to the World, of the several *Tracts* that have these late Years been publish'd on the *Points in Controversie* between the *Church of England*, and the *Church of Rome*. The *Present State of the Controversie*, set forth about two years since, being become very Imperfect; and serving rather to raise Mens expectations of some further *Account* to be given of this matter, than to satisfy their desires with what is there offer'd.

I will not pretend to have been so diligent an Observer of these Things, as not to have let many *Discourses* slip, in such a number as have appear'd on both sides: And must, therefore, humbly entreat the *Representer's* favour to me, if He find some defects in my present Undertaking; and that he will not impute that to a spirit of *Misrepresentation* in me, which really proceeds only from my Ignorance or Inadvertency. What *Discourses* have come to my Hands, I will faithfully give an account of; and if He, or any other for Him, will put forth an *Appendix* of what is wanting here, it will be much more to the satisfaction of the World,

C

than

*The Cases
against Po-
pery.*

than to run over once more, his Common Place against me, as a *New and Upstart sort of Misrepresenter*, and fancy that the Eyes of all the World are set upon him, to chastise me for my Unfincery.

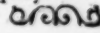
The present State of the Controversie gives an Account how the Divines of our Church, at the time of the late King's death, were engaged in a Design of publishing some *Discourses* on the several *Points in Controversie* between Us and the Papists; correspondent to what they had done, not long before, with reference to our *Disputes* with our Brethren the Dissenters. And how the favourable Reception their former Attempt had met with from these, encouraged them to hope their Labours would not be altogether unacceptable to those. But the *Catalogue* of what they have done in pursuance of this design, is imperfect; and it may not be amiss, before I proceed any farther, to give a more compleat one here.

A Full Account of the Cases that have been published on the Points disputed between the Church of England, and the Church of Rome.

I. PRELIMINARY DISCOURSES.

1. *A Preservative to an Ingenuous Tryal of Opinions in Religion.*
2. *The difference of the Case between the Separation of Protestants from the Church of Rome, and the Separation of Dissenters from the Church of England.*
3. *A Preservative against Popery; Being some plain Directions to unlearned Protestants how to dispute with Romish Priests. In Two Parts. By the Reverend Dr. Sherlock, Master of the Temple.*

I place

I place this Discourse here, because I do not see to what other *The Cases*
Class it could more properly have been reduced, though it is but *against Po-*
 just now publish'd, and perhaps, was never design'd by its *perery.*
learned Author, to add to the number of this kind of *Treatises:* 
 But that which is more pertinent for me here to observe, is, That
 the former part of this Undertaking soon met with such an *Answer*
 as is now commonly given to our Books, when any at all is given,
viz. one single Sheet from Father *Sabran* the *Jesuit*, and who is
 now well known by his late little Encounters of this Nature. It
 was called,

4. *An Answer to Dr. Sherlock's Preservative against Popery, &c.*

To this an exact and solid *Answer* was return'd by a *Protestant*
Footman, one *W. Giles*; and who may justly be offer'd to the
 World as an Instance of what use our late *Discourses* have, or might
 have been, for the Instruction even of the meanest Persons in the
 matters in *Controversie* between *Us*, and the *Church of Rome*. The
 knowledge which this ingenious and diligent Man obtain'd, being
 entirely due to them; and yet how considerable it is, I shall leave
 it to any one to judge, that will but have the Curiosity to examine
 his Performance. It is called,

5. *A Defence of Dr. Sherlock's Preservative against Popery, in Reply to a Jesuit's Answer: By W. Giles, a Protestant Footman, living with Madam H. in Mark-lane.*

This *Defence*, and the *Preface* of the Publisher of it, did put the
Jesuit quite out of all Patience, and Decency; and made him for-
 get himself so far, as once more to provoke the Reverend *Dr.*
Sherlock, by publishing an *Answer* to both *Parts* of the *Preservative*
against Popery, and to the *Footman's Defence* of the first, under this
 Title:

The Cases
against Po-
pery.

6. Dr. Sherlock's Preservative *considered*, First Part, *with its Defence*, &c. By Lewis Sabran of the Society of Jesus.

This *Answer* was writ in such a violence of Passion, and does charge the Reverend Master of the Temple at such a rate with Ignorance, Calumny, and God knows what, that he hath at last condescended to chastise this ignorant *Jesuit* himself; and the World will very speedily see, that never Man set Pen to Paper with such a stock of Ignorance and Confidence together, as this Father Sabran. After which, if he shall still continue to write in spite both of good Learning, and of good Manners, it is to be hoped, that at least we shall be excused by all those who have any share of either, if we do not give either our selves or them the trouble of any farther *Replies* to him.

A Vindication of both Parts of the Preservative against Popery: In Answer to the Cavils of Lewis Sabran, Jesuit. By William Sherlock, D. D. Master of the Temple.

II. Of the CHURCH.

1. *A Discourse of the Unity of the Catholic Church, maintained in the Church of England.*
2. *A Discourse about the Charge of Novelty upon the Reformed Church of England, made by the Papists, asking of us the Question, Where was our Religion before LUTHER?*
3. *The Protestant Resolution of Faith, being an Answer to three Questions.*

1. *How far we must depend on the Authority of The Cases the Church for the true Sense of Scripture? against Popery.*
2. *Whether a Visible Succession from Christ to this day, makes a Church which has this Visible Succession, an Infallible Interpreter of Scripture?*
3. *Whether the Church of England can make out such a Visible Succession?*
4. *Two Discourses concerning the Necessity of Reformation, with respect to the Errors and Corruptions of the Church of Rome.*

There was a Third Part intended by the Reverend and Learned Author of these two Discourses, which we have hopes that it will be published ere long under the same Title.

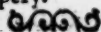
III. Of the Rule of Faith.

1. *A Discourse about Tradition; shewing what is meant by it, and what Tradition is to be received, and what is to be rejected.*
2. *A Discourse concerning a Guide in matters of Faith, with respect especially to the Romish pretence of such a one as is Infallible.*

IV. Of Particular Points.

1. *A Discourse concerning the Object of Religious Worship; or a Scripture-proof of the unlawfulness of giving any Religious Worship to any other Being besides the Supreme God.*
2. *A Discourse concerning the Devotions of the Church of*

The Cases
against Po-
pery.



of Rome, especially as compared with those of the Church of England: In which it is shewn, that whatsoever the Romanists pretend, there is not so true Devotion among them, nor such rational provision for it, nor Encouragement to it, as in the Church Establish'd by Law amongst us.

3. A Discourse concerning the Invocation of Saints.
4. Of Prayer in an Unknown Tongue.
5. Of Auricular Confession as it is prescribed by the Council of Trent.
6. A Discourse against Transubstantiation.
7. Of the Adoration of the Host.

† Present
State, pag. 5,
6, 7, 8.

These are the several *Discourses* mention'd in the former † Catalogue; to these I must add several others that have since been publish'd.

8. Two Discourses of Purgatory, and Prayers for the Dead.


To which I may subjoin a *Discourse* just now publish'd, viz.

9. Purgatory proved by Miracles, &c.
10. A Discourse concerning the Sacrifice of the Mass.
11. Of Extreme unction.

And here it may not be improper to observe, that the Author of this Accurate Discourse, thought fit to premise to it an Address to the *Vindicator* of the Bishop of Condom, upon the occasion of some things just then publish'd by him in his *Reply* to our *Expositor*, relating to this Argument; but especially concerning Cardinal Cajetan's confessing that their only Text for this pretended Sacrament, that of St. James, made nothing for it. To this the *Vindicator* gave a half-sheet *Reply*, called,

A

A Letter from the Vindicator of the Bishop of Condom, to the Author of a late Discourse concerning the Sacrament of Extreme Unction.

The Cases against Pope-ry.


And this produced another Letter in Reply to it, Intituled,

A Second Letter from the Author of the Discourse concerning Extreme Unction, to the Vindicator of the Bishop of Condom.

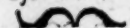
Which put an end to this Debate: Though the *Vindicator* made us hope for a Reply to that Excellent *Discourse*; but I presume will not esteem himself obliged to be as good as his word.

12. *A Treatise in confutation of the Latin Service praestis, and by the Order of the Trent Council continu'd in the Church of Rome.*
13. *Of the Authority of Councils, and the Rule of Faith.*
14. *Of the Celibacy of the Clergy.*
15. *Of the incurable Scepticism of the Church of Rome.*
16. *A Discourse concerning the Merits of Good Works.*
17. *An Historical Discourse concerning the Necessity of the Ministers Intentions in administering the Sacrament.*

I shall perhaps be look'd upon to have referr'd many *Tracts* to the number of these *Discourses* against the *Papists*, that did not enter into the first design that was laid for them. But I know not to what Head I could so properly refer them, as to this; and if they help to make up the *Collection of Particular Points* in Debate betwixt us, it matters not by what *Occasion*, or with what *Design* they were first compos'd.

I do

*The Cases a-
gainst Pope-
ry.*



I do not know that any more of these *Treatises* have been particularly attack'd by those of the other *Communion*, except that one only against *Transubstantiation*: which having, after some years being let alone, given at last occasion to a formed Controversie, yet in agitation, I will, before I go any farther, remark what has hitherto passed concerning it.

The first that appear'd in *Answer* to it, was a Hot *New-Convert*, under the Glorious Title of,

Reason and Authority; or the Motives of a late Protestant's Reconciliation to the Catholic Church; together with Remarks upon some late Discourses against Transubstantiation.

But the Performance was so mean, so disproportion'd to the Strength and Merits of the *Discourse* he had undertaken to attack; that it is to be presumed, the weakness of the *New Convert* obliged some more able *Controvertist* to appear as his Second; and to publish not long after a new, and better *Answer*, call'd,

Transubstantiation Defended; and proved from Scripture, in Answer to the First Part of a Treatise Intituled, A Discourse against Transubstantiation.

And to make all sure; a *Third* about the same time undertakes the same Cause, in a *Discourse* which he calls,

An Answer to a Discourse against Transubstantiation.

It is no part of my Design to give any Character of these *Treatises*; I will only observe, that the Second, which seems to have been written with the most care, continues still unfinish'd; the Author (whoever he be) having not yet thought fit to publish his 2^d Part. Now this I the rather remark, to satisfy those who have long expected our *Reply* to these *Treatises*, what has been in some measure the Cause of the deferring it: tho' the multitude of other

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other *Discourses* that have since been published on this Subject, may well excuse so small an Omission : However, since after almost a Years attendance, there is now but little Hopes of any thing more to be expected from this Antagonist, I may venture to promise the Reader that he shall not continue much longer without the *Answer* that has been prepared to what is already published ; and which might long since have been finished, had not the Reverend *Author* desired to acquit himself of all his *Task* at the same time.

The Cases
against Po-
pery.

And this may serve in short to have been remarked concerning the first Part of this Design, of the *Discourses* which our Divines began to publish in the late King's time upon the *Points* in Controversie between us and the Church of Rome.

We must now pass to a more troubled and perplex'd Undertaking ; and endeavour to reduce to the clearest *Method* we can, those many *Traçts* that have since come out in Answer to one another on both sides ; and the number of which is now so great, that it is no easie matter to give an exact Account of them. And for the doing of this, I shall consider them not in the Order of their coming out, but reduce them as near as I can to the several distinct Subjects to which they refer.

Now the first Thing that began all our Late Disputes, was the Pretence so much insisted upon, of our MISREPRESENTING the *Doctrines* and *Practices* of the Church of Rome : And it shall therefore be the first kind of *Discourses* I will here consider.

SECT. I.

Of the Treatises that have been Publish'd on the Representing and Expounding Controversie.

WHAT the Occasion and Design of this Undertaking was, has already been remarked in the First Part of Present State, the Present State: and therefore I shall not need to say any thing p. 10. to it here. The *Treatises* that have passed on both sides, may be consulted in this following Order.

D

1. A

The Representing Controversie.

- I. *A Papist Misrepresented and Represented.*
- R. *The Doctrines and Practices of the Church of Rome truly Represented; in Answer to a Book intituled, A Papist Misrepresented and Represented, &c.*
- II. *Reflections upon the Answer to the Papist Misrepresented, &c.*
- R. *A Papist not Misrepresented by Protestants; being a Reply to the Reflections, &c.*
- III. *Papists protesting against Protestant Popery; in Answer to a Discourse intituled, A Papist not Misrepresented by Protestants.*
- R. *An Answer to a Discourse intituled, Papists protesting against Protestant Popery; containing a particular Examination of Monsieur de Meaux's late B. of Condom's Exposition of the Doctrines of the Church of Rome, in the Articles of the Invocation of Saints, and Worship of Images.*
- IV. *An Amicable Accommodation of the difference between the Representer and the Answerer, in return to his last Reply.*
- R. *An Answer to the Amicable Accommodation of the difference between the Representer and the Answerer.*
- V. *A Reply to the Answer to the Amicable Accommodation.*
- R. *A View of the whole Controversie between the Representer and the Answerer, with an Answer to the Representer's last Reply.*

And here the matter rested when the first *State* of the *Controversie* was published; and it was then generally believed would have

have done so. But the *Representer* had by this time got too much *The Repre-*
 assurance to be easily put out of Countenance; and tho by the *senting Con-*
 longer time he took in his Answer to this last Treatise, than to *troverfie.*
 either of the foregoing, and which his Performance sufficiently *was*
 shews was not for any extraordinary pains he resolved to take in
 his *Reply* to it, he seems to have struggled a little with himself,
 before he could get the better of his *Conscience*, in going on at so
 pitiful a rate of *Vindicating* his pretences, yet at last there came
 out something that was to be called an *Answer* to our last piece, in
 a *Preface* to a further Continuation of his unjust Pretences against
 us, viz.

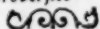
VI. *The Papist Misrepresented and Represented; 3d*
part; with a Preface containing Reflections upon
two Treatises; the one, the State, the other, The
View of the Controversie between the Represen-
ter and the Answerer.

But to this too, the worthy *Author* of the *View of the Controversie*
 soon returned such an *Answer* as I find has not a little discomposed
 the *Representer*: and I believe no less troubles the *Vindicator* too of
 the *Bishop of Condom's Exposition*, viz.

R. *An Answer to the Representers's Reflections upon*
the State and View of the Controversie, &c.

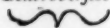
To this the *Representer* has now satisfied us, that he never intends
 to reply: for having lately set out an Answer to another Discourse
 of which we shall speak hereafter, viz. *The Apology for the Pulpits*:
 he adds triumphantly in the *Title*, that it is not only an Answer
 to that Discourse, but also, *A Vindication of the Representer against*
the Stater of the Controversie. But such a *Vindication* as this, could
 certainly never have come from any other Pen but the *Representer's*:
 and is by the same figure a Reply to this *Treatise*, by which he
 heretofore told us, that his *Papist Represented and Misrepresented* was
 enough to answer not only all our late Discourses against Popery, but a *Papist Mife,*
 great part of all the Books and Sermons that had ever been writ or preached *part. 3. Pref*
 against

The Representing Controversie.



Dr. Claget.

The Expounding Controversie.



against them. The truth is, I can hardly forbear here to leave a while my design of pursuing the *Treatises* that have been Published on this Controversie, to expose the Confidence of this vain Man: But since the worthy *Author* of that Book which he pretends to answer, has thought fit to give him up as a *Priviledged Person*, who is past either sense of Modesty, or hopes of being reclaimed, I shall pay that deference to his Judgment, as not to trouble my self with any *Vindication* of his *Discourse* against so trivial and occasional an attempt against it. But if there be any of this *Author's* *Communions* who shall think fit in good earnest to attack this, or any other of those *Discourses* which he has published against them, I will then take the liberty to promise, That tho' to our great regret, the incomparable *Author* of them be now in his Grave, and no longer in a state to vindicate his own Works, yet neither his Labours nor his Memory shall want a Defence, and let his *Adversaries* whenever they please begin the experiment.

And here I suppose we may now take a final leave of this first Controversie; The *Papist Represented and Misrepresented*. I will only add, That since this first attempt of his began, he has carry'd it on in two other parts, under the Title of the *Catholick Representor*. The second of which coming out weekly in several *Chapters*, has received a very full, and I suppose a satisfactory Answer; there being no care taken to reply to what our Divines have with great care and learning return'd to it. The third has been consider'd, as far as was thought necessary, by the Late *Worthy and Learned Author* of the Defence of the *State and View* of the Controversie before mentioned.

II. It was not long after the beginning of this, that the better to promote the same design, another Engagement of the like kind was set on foot, under the Title of

An Exposition of the Doctrine of the Catholick Church in matters of Controversie.

I need not say that this piece was Originally written in *French*, and published many years since by the *Bishop* then of *Condom*, now of *Meaux*. The prosecution that has been made of this matter in the Books that have been published on both sides, have given a very

very large Account of this to the world; and what is farther necessary for the understanding of the design of it, may be seen already set down in the former part of the * *Present State of the Controversie*. I will therefore only perfect the *Catalogue* of what has past in this Enterprize also on both sides, by adding to that already given, those other Treatises, that have been publish'd since the former *State* was sent abroad.

The Ex-
pounding
Controversie.
* Pag. 15, 16.

1. *An Answer to the Bishop of Condom's Exposition, &c. with Reflections upon his Pastoral Letter.*

And concerning which I shall observe only, what was before remarked, That to this day no attempt has been made of returning one word in *Answer* to it.

2. *An Exposition of the Doctrine of the Church of England, in the several Articles proposed by the Bishop of Condom, in his Exposition of the Doctrine of the Catholick Faith.*

To this in a little time came out an *Answer* Intituled,

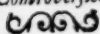
3. *A Vindication of the Bishop of Condom's Exposition, with a Letter from the said Bishop.*

And to that not long after, a *Reply*, called,

4. *A Defence of the Exposition of the Doctrine of the Church of England against the Exceptions of the Bishop of Condom, and his Vindicator.*

And here this Controversie rested for some time, and it was by many supposed would have ended. But at last both the *Bishop* and his *Vindicator* resolv'd once more to venture into the world; and

The Ex-
pounding
Controversie.



and so after a long expectation, an *Answer* was published to this last Treatise, viz.

5. *A Reply to the Defence of the Exposition of the Doctrine of the Church of England; With a Second Letter from the Bishop of Meaux.*

|| O. W's Ap-
pendix in an-
swer to the
Discourse of
the Real Pre-
sence, and A-
doration of
the Host.

To this there have been two *Treatises* already returned, and we may in some time expect a *Third* to be added to them, as soon as the Author has discharged himself of a new || Adversary, which has since attacked Him on another account. The *Vindicator* it is hoped will not think much of a little delay in this matter; especially since I am Commissioned to promise him, that let Him make what haste he will, the last *Part* shall be got ready for Him, before He has finished any reasonable *Answer* to those already published.

If it be enquired here, Wherefore this last *Defence* was divided into so many *Parts*; I presume this account may be given of it; That the *Vindicator* having run his *Answer* into a greater length than the ordinary rate of these *Discourses* usually allows of, either no just *Reply* must have been made to it, which our *Expositor* was unwilling they should be able to object to Him; Or if there were, He thought it would be much more acceptable to the world, as well as less burdensome to Himself, to publish his *Answer* at several times, than to be oppressed with so large a *Volume*, as it would have amounted to all together. What is already finished will be found under these *Titles*:

6. *A Second Defence of the Exposition of the Doctrine of the Church of England, against the new Exceptions of Monsieur de Meaux and His Vindicator.*

Part I. *In which the Account that has been given of the Bishop of Meaux's Exposition, is fully Vindicated; the distinction of Old and New Popery, Historically Asserted; and the Doctrine of*

of the Church of Rome in point of Image-Worship, more particularly consider'd. The Expounding Controversie.

Part II. In which the Romish Doctrines concerning the Nature and Object of Religious Worship: Of the Invocation of Saints, and Worship of Images and Reliques, are consider'd, and the Charge of Idolatry made Good against those of the Church of Rome upon the Account of them.

And thus far our Expositor has carried his Reply: whilst the Second of these Parts was writing, the Vindicator attacked the First according to their Modern way of Controversie, in a sheet and half; yet call'd it,

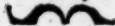
A Full Answer to the Second Defence of the Exposition of the Doctrine of the Church of England, in a Letter to the Defender.

But the Author of the View of the Controversie being at that time engaged in a Reply to the Representer, and finding some congruity that the Answer to both of them should come out together, for the reasons given in the Preface to His Treatise; the Defender was left at liberty to go on with his design, and yet the Vindicator not suffered to complain for want of Consideration: The Reply I have in part mention'd before, but I will now give the Title of it at its full length:

An Answer to the Representer's Reflections upon the State and View of the Controversie. With a Reply to the Vindicator's Full Answer; shewing, That the Vindicator has utterly ruined the new design of Expounding and Representing Popery.

III. Having now given account of those two principal Controversies that have of late been carried on among us, of Expounding and Representing the Points in debate betwixt us and the Church of

The Ex-
pounding
Controversie.



of Rome; I cannot better close this Point, than with this remark, That in a very little time after the Bishop of Condom's *Exposition* was set forth by the *Vindicator*, we were also obliged with the Translation of another of that Prelate's Pieces, called,

A Pastoral Letter to the New Converts of his Diocess.

It is not necessary to say that the *Bishop* in this Piece pursued still the design of his *Exposition*. That has been already shewn in the *Answer* to it, which I before remarked, at the end of the other *Reply* that was made to His *Exposition*, and which still continues Unanswered. That which has made more *Noise* is his open declaring to the *New Converts* of his *Diocess*, that they *knew there had been no such thing as a Persecution in France*. And the falseness and unsincerity of which declaration has been sufficiently exposed, both in the former part of the || State of the *Controversie*; and in the second Defence of the *Exposition* of the *Doctrine* of the *Church of England*: And thither I shall remit those that desire to inform themselves more particularly of this matter.

|| Pag. 22.
Sec. Defence,
Answer to the
Bishops Letter.

Good Advice
to the Pul-
pits.



IV. I should here have dismissed this Argument, had not the great *Misrepresenter* that began this Point, lately pursued it in a new Undertaking, and of which I cannot better give an Account, than in this place. It is not long since, that with the old design of exposing the Ministers of the *Church of England* to the Censures of the World, as Men who made it their Business, at any rate, to run down *Popery*, he set forth a malicious *Discourse*, call'd by him,

I. Good Advice to the Pulpits, &c.

In which he rakes together out of the *Sermons* published in the last years of the late King's Reign, whatever he thought would serve to make them odious. The Design was well

well enough laid; and the Circumstances of the Times consider'd, it were not to be wonder'd if some things should have pass'd more hot against those of the Church of Rome, than was to have been wish'd. But either our Ministers were then, as they have always been, very moderate; or this Author has been a very careless Examiner of their Excesses. However his Attempt soon met with a solid Confutation, in an excellent Treatise, Entituled,

Good Advice
to the Pul-
pits.

2. An Apology for the Pulpits.

And in which our Divines are fully justified against his Exceptions.

To this he has lately set forth an Answer, called,

3. Pulpit-sayings; or the Characters of the Pulpit-Papist examined.

To which there is an Answer called,

4. Pulpit-Popery, True Popery.

And hitherto has this first sort of Controversie been carried on: A second thing which has given occasion to some Disputes these late years, and which, for the Affinity it has to the foregoing, I chuse next to mention, is,

S E C T. II.

Of a pretended Agreement of the Church of England with the Church of Rome.

AND this too the Representer is reported to have had a principal hand in. It is no very long time since a Book was published in order to this end, and call'd in express terms,

E

AN

Agreement
between the
C. of E. and
the C. of R.

An Agreement between the Church of England and the Church of Rome.

I think I needed not have made any change of my former Head for this Treatise; there being perhaps not a more foul *Misrepresentation* in the World, than what the great Chastiser of *Misrepresenters* has made here in such a pretence as this. But tho his Title be General, yet the main design of his Book was to expose a particular person of our Church, and whom indeed they have all the reason in the world, if they can by any means, to run down; for I know no man that does them and their Cause more mischief, by those excellent *Transfers* which he continues still to publish against them. However both the general and the particular design of this new Contrivance, has been effectually answered in the two *Replies* that have come forth to it, viz.

D. Sherlock.

1. *The Difference between the Church of England and the Church of Rome, in Opposition to a late Book, intituled, An Agreement, &c.*
2. *A Vindication of some Protestant Principles of Church-Unity and Catholick-Communion; from the charge of Agreement with the Church of Rome. By Dr. Sherlock.*

But what this *Author* attempted in a more general manner, the *Publisher* of *Discourses* against us at *Oxford*, more particularly endeavoured with reference to the *Holy Eucharist*; in which, as he pretends, there is little or no difference between the true Sons of the Church of England, and those of the *Other Communion*: And which therefore shall be the next *General Head of Controversies*, to which I will now pass, viz.

S E C T.

S E C T. III.

Of the Real
Presence.

Of the Disputes which have passed these last years,
concerning the Holy Eucharist. And here,

I. Concerning the REAL PRESENCE.

THis is the Point in which Mr. *W.* would fain piece up a kind of Agreement betwixt us, though all the World sees nothing can be more different than the Doctrine of the Real Presence as taught in the Church of England, and that of Transubstantiation, which is the Real Presence believed in the Church of Rome.

But however it be, Mr. *W.* doubts not to make it appear, That our Divines have asserted the very same Presence of Christ, in effect, in the Eucharist, that the Romanists maintain; in a Treatise, called,

I. Two Discourses concerning the Adoration of our Blessed Saviour in the Eucharist.

And the former of which wholly pursues the pretended Agreement I have now been speaking of.

To this there came out first a *London Answer*, in which his Quotations were fully examined, his Presences considered, and the whole matter largely stated: And in return to his Allegations of some of our Church that believed their Real Presence, an Account was given of several that have lived and died in their Communion, that neither did nor could believe any such thing. The Title of it is,

2. A Discourse of the Holy Eucharist in the Two great Points of the Real Presence, and the Adoration of the Host.

Of the Real
Presence.

Not long after this, a Person of great Worth at *Oxford* publish'd a second *Confutation* of the same Piece, but with this difference, That whereas the former *Discourse* examined at large his *Quotations*, this chiefly consider'd the *Principles* on which he proceeded, and the *Arguments* he brought to justify his Pretences. It is called,

3. *A Reply to Two Discourses lately printed at Oxford, concerning the Adoration of our Blessed Saviour in the Holy Eucharist.*

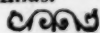
And here this *Controversie* rested till the last Term, when Mr. *W.* publishing another *Treatise* upon the same Subject, viz.

4. *A Compendious Discourse on the Eucharist:*

Added to the End of it two *Appendixes*, in answer to the two *Treats* that had been written against them. It appears by the Heat and Bitterness of these little *Satyr's*, how much those Books had troubled him, and how unable he is to command himself, even there where he pretends the most to do it. One would have thought after what the *Representer* had done, we had seen the height of what a licentious *Pen* could arise to in matters of such seriousness. But indeed this poor impotent old Man has convinced us of our Error, and shewn such an indecent Passion in the menage of his Answer, as is much more to be pitied than valued. But I shall leave it to those who are engaged with him, to take notice of these things: It is not to be doubted, but that in a little time their *Answers* will be finish'd; both the One and the Other, being, as I am informed, already in good forwardness.

II. COMMUNION in BOTH KINDS.

Of Communion in Both
Kinds.



Having thus given an Account of what has pass'd as to the Point of the *Real Presence*; the next thing that naturally offer'd its self, was the Doctrine of *Transubstantiation*. But there has pass'd so much

much concerning this *Controversie*, that I was willing before I came to that, to consider all the lesser Debates that have risen relating to this *Holy Sacrament*. Of Communion in Both Kinds.

The occasion of this Engagement was this: Monsieur de Meaux having some years since composed a famous Book upon this Argument, it was thought fit by those of the *Church of Rome* to translate that also, as well as the rest of his *Traicts*, into our Language. Accordingly we find it to have been publish'd some time since, under the Title of

A Treatise of Communion under One Kind.

Now however it might have been sufficient for us to have follow'd their Example, in translating that most accurate Answer of the late Monsieur Larroque to it; yet one of our Divines was content to give it a new Consideration, in an excellent Book, called,

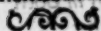
A Discourse of the Communion in One Kind. In Answer to a Treatise of the Bishop of Meaux, of Communion, &c.

And here this Flourish ended: The *Translator* (whoever he was) of the *Bishop's* Treatise, looking upon himself to be no more obliged to defend it against his *English Adversary*, than the *Bishop* thought himself to be to vindicate it against the Attack of his *French Antagonists*. But tho' this *Controversie* proceeded no farther, yet the Subject has been lately again revived by a very *Learned Hand*, who having searched thoroughly into *Antiquity* as to this Point, has given us an accurate *Collection*, called,

A Demonstration that the Church of Rome and her Councils have erred; by shewing that the Councils of Constance, Basil, and Trent, have in all their Decrees touching Communion in One Kind, contradicted the received Doctrine of the Church of Christ.

III. Of

Of Transub-
stantiation.



III. OF TRANSUBSTANTIATION.

And now having cleared the way of all other Debates touching this *Holy Sacrament*, we are at last arrived to the great Point in dispute betwixt us, the Doctrine of *Transubstantiation*. But how to dispose of my self in so copious a Subject, and upon which so many Books have been written, is hard to resolve. I have already remarked what has passed on the occasion of the *Discourse of Transubstantiation*, the first that began this Debate. The next that gave occasion to the revival of this *Controversie*, was the *Author* of the *Dublin Letter*, who being answered by the *Representer* in his *Second Part*, cap. 3. a learned man of our *Communion* made good his Party in an excellent Discourse, which he calls,

Transubstantiation no Doctrine of the Primitive Fathers; being a Defence of the Dublin Letter, &c.

And that no pretence to *Antiquity* might remain unconsidered as to this matter, the same Learned Hand has since obliged us with a full view of all that can reasonably be desired from the Primitive Fathers as to this matter, *viz.*

A Full View of the Doctrines and Practices of the Ancient Church relating to the Eucharist, wholly different from those of the present Roman Church, and inconsistent with the belief of Transubstantiation, &c.

2. A 2d sort of *Discourses* there have pass'd on this Argument in which our *Adversaries* of the *Roman Communion*, have made it their business to prove the Doctrine of the *Trinity* to be as full of *Contradictions* as that of *Transubstantiation*: But whether this be more likely to make us *Papists* or *Socinians*, to believe the Doctrine of *Transubstantiation*, or to disbelieve that of the *Trinity*, I shall not determine. However our *Divines* have resolv'd to shew that there is no manner of reason for them to do either; and the

Tracts

Tracts that have been published on this Occasion, are especially Of Transubstantiation.

CRS

On the Popish Part.

A Dialogue between a New Catholic Convert and a Protestant, concerning the Doctrines of the Trinity and Transubstantiation.

On Our Part.

1. *An Answer to a late Dialogue between a new Catholic Convert, and a Protestant, &c.*
 2. *A Second Dialogue between a New Catholic Convert, and a Protestant, shewing why He cannot believe the Doctrine of Transubstantiation, tho' he do firmly believe the Doctrine of the Trinity.*
 3. *The Doctrine of the Trinity and Transubstantiation compared as to Scripture, Reason, and Tradition. In a new Dialogue between a Protestant and a Papist. In 2. Parts.*
 4. *Transubstantiation contrary to Scripture; or the Protestant's Answer to the Seeker's Request.*
3. Other Discourses there have been in great numbers on both sides as to this Point, and it shall suffice only to transcribe the Names of them.

Popish Tracts concerning Transubstantiation.

1. *A Seeker's Request to Catholic Priests and Protestant Ministers, for satisfying his Conscience in the Truth of what he ought to believe of the Lords Supper.*
2. *The*

Of Transub-
stantiation.

2. *The Catholic Answer to the Seeker's Request.*

3. *The Catholic Letter to the Seeker.*

Protestant Treatises against Transubstantiation.

1. *A Plain Representation of Transubstantiation, as it is received in the Church of Rome.*

2. *The Absolute Impossibility of Transubstantiation demonstrated.*

3. *An Historical Treatise of Transubstantiation.*

4. *A Paraphrase with Notes, and a Preface upon the 6th Chapter of St. John.*

5. *A Brief Discourse of the Real Presence.*

6. *The School of the Eucharist.*

7. *Six Conferences concerning Transubstantiation.*

8. *The Protestant's Answer to the Seeker's Request.*

9. *The Protestant's Answer to the Catholic Letter to the Seeker: Or, A Vindication of the Protestant's Answer to the Seeker's Request.*

To which we may add two Books, written indeed long since by two eminent Bishops of this Church, but thought fit to be Reprinted again, since Mr. W's attempts from Oxford about the Real Presence. The First is,

10. *A Brief Declaration of the Lord's Supper, written by Dr. Nicholas Ridley Bishop of London, during his Imprisonment. With some Determinations and Disputations concerning the same Argument, by the same Author.*

11. *Dialecticon Viri Boni & Literati, &c.*

I men.

I mention this Book, (tho a *Latin* one) because it is a very excellent Discourse written by Dr. *John Poynt*, Bishop of *Winchester*, of the in *Edward VI's* days, and was very rarely to be met with till this Church. Reprinting of it.

S E C T. VI.

Another Subject which has open'd a large field to Disputes between us, and has accordingly been frequently insisted upon, is the CHURCH; with reference to the Marks, and Nature, and Prerogatives of it.

I. Of the NOTES of the Church.

HE must be very little acquainted with the late *Methods* made use of by those of the *Church of Rome*, in propagating their Religion among us, who knows not this to have been all along their great Endeavour, to fly, as much as possible, all particular Disputes, and keep themselves within the general Notions of the Church: That so applying whatever is, or is pretended to have been said of the *Church Catholic*, to their own particular Communion, they might more easily deceive unwary and ignorant Men. But in this too, as well as in all other Points in debate, they have not fail'd to meet enough to encounter their Pretences. And to the End it might be better seen how vain a Pretence it is in them to call themselves *Catholics*, and their Church the *Catholic Church*, as if (in the words of the Prophet) they were alone, and there were none besides them: One of the first Controversies to be remark'd in this Point is, that of the NOTES of the CHURCH; and upon which they undertake to shew theirs, exclusive to all others, to be the *Catholic Church of Christ Militant upon Earth*.

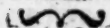
Isa. xlv. 6.

The former part of the *State of the Controversie* gave an account of the beginning of these; how our Divines engaged themselves to a weekly consideration of them, till they had past through the lar-

F

gest

Of the Notes
of the
Church.



gest Catalogue we have yet had of these Notes, viz. that of Cardinal Bellarmín. They were then advanced to the third only, but now the whole is finished; and those little Exceptions which our Adversaries thought fit to make to them, are fully answered, and they altogether compose a just Volume; and plainly shew, that were the Church indeed endued with all those Prerogatives they pretend it is, yet would it stand them in no stead, seeing, that according to their own Notes, the Church of Rome cannot possibly be the Catholic or Universal Church.

The Notes which on this occasion have been particularly examined, are these.

1. An Examination of BELLARMIN's First Note concerning, [*The Name of Catholick.*]
2. — His Second Note, [*Antiquity,*]
3. — His Third Note, [*Duration,*]
4. — His Fourth Note, [*Amplitude or Multitude and Variety of Believers.*]
5. — His Fifth Note, [*The Succession of Bishops.*]
6. His Sixth Note, [*Agreement in Doctrine with the Primitive Church.*]
7. — His Seventh Note, [*Union of the Members among themselves, and with the Head.*]
8. — His Eighth Note, [*Sandity of Doctrine.*]
9. — His Ninth Note, [*Efficacy of the Doctrine.*]
10. — His Tenth Note, [*Holiness of Life.*]
11. — His eleventh Note, [*The Glory of Miracles.*]
12. — His Twelfth Note, [*The Light of Prophecy.*]
13. — His thirteenth Note, [*Confession of Adversaries.*]
14. — His

14.—His Fourteenth Note, [*The unhappy End of the* *Of the Notes*
Church's Enemies.] *of the*

15.—His Fifteenth Note, [*Temporal Felicity.*] *Church.*

To which is prefixed,

*A Brief Discourse concerning the Notes of the Church ;
with some Reflections on Cardinal Bellarmin's
Notes.*

And annexed,

*A Vindication of the Brief Discourse concerning the
Notes of the Church ; in Answer to a Late Pam-
phlet, Intituled [The Use and great Moment of the
Notes of the Church, as delivered by Cardinal Bel-
larmin (de Notis Ecclesiæ) Justified.*

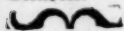
*A Defence of the Confuter of Bellarmin's Second Note
of the Church [Antiquity] against the Cavils of the
Adviser.*

II. Of the UNITY and AUTHORITY of the *Of the Unity
Church. and Autho-
rity of the*

This is another *Argument* that has exercised the Pen of a very *Church.*
great Person amongst us: The occasion of his entring on the De-
bate, was given by the publishing of some *Papers* of His late Ma-
jesty, and which are in every Bodies hand, called,

I. *The two Papers written by the late King Charles the
Second.*

Of the Unity
and Authority of the
Church.



To these an *Answer* was published, Intituled,

2. *An Answer to some Papers lately Printed concerning the Authority of the Catholick Church in matters of Faith, and the Reformation of the Church of England.*

It was not long before two of the other side appeared about the same time, in *defence* of the *Royal Papers*: The one very *light*, and in some places even *ridiculous*, and which shews, that the *Author's* Talent lies towards *Controversie* no more in *Prose*, than it appears by the *Hind and Panther*, that it do's in *Verse*; called,

3. *A Defence of the Papers written by the late King of Blessed Memory.*

The other, much more solid and grave than the former, Intituled,

4. *A Reply to the Answer made upon the Three Royal Papers.*

To both of which the Learned *Author* returned a most accurate and elaborate *Discourse*, viz.

5. *A Vindication of the Answer to some late Papers, concerning the Unity and Authority of the Catholick Church, and the Reformation of the Church of England.*

And thus far this *Controversie* proceeded: But there have been some other *Discourses* besides these, published on this *Subject*: In particular, the excellent *Discourse* just published by the Reverend Dr. *Sherlock*, with this Title,

A Dif-

A Discourse concerning the Nature, Unity, and Communion of the Catholick Church: Wherein most of the Controversies relating to the Church, are briefly and plainly stated. Part 1. by William Sherlock, D. D. Master of the Temple.

Of the Authority and Infallibility of the Church.

To these, for the Affinity of the Subject, I cannot do better than adjoin,

III. *Such other Treatises as have been publish'd, relating to the AUTHORITY and INFALLIBILITY of the Church.*

Where first I will beg leave to mention some short *Pieces* which have pass'd betwixt a *Country Parson*, and a *Romish Missioner*. The occasion, as I am inform'd was this: The *Minister* having observ'd some Endeavours to seduce his Flock, thought it his duty to give them some seasonable directions; which he therefore published under this Title:

- I. *The Country Parson's Admonition to his Parishioners, with directions how to behave themselves, when any one designs to seduce them from the Church of England.*

In which *Treat*, he advises his *Parishioners*, as far as possible, to avoid all *Disputes* about *Religion*: But if the Importunity of others shall force them to it, he then directs them how to bring the matter to a short issue, *viz.* by putting them to prove the pretended *Infallibility* of the *Church of Rome*. And this he manageth under the *Title* of,

2. *The Plain Man's Reply to the Catholic Missionaries.*

I ought not to conceal how acceptable those little *Pieces* have been to the World, nor what good they have done among those
for

Of the Infal- for whose use they were chiefly designed. And this those of the
libility of the other side have been so sensible of, that they have thought it
Church. worth their while to set out a pretended *Confutation* of them both;
 called,

3. *The Plain Man's Answer to his Country Parson's Admonition : Together with the Missionaries Answer to the Plain Man's Reply.*

To which the worthy Author of the Two first Treatises, has lately replied, under these Titles,

4. *A Defence of the Country Parson's Admonition.*
5. *A Defence of the Plain Man's Reply.*

And here I think this Controversie has ended. If any Answer has been published to these last Papers, It is more than I have yet seen or heard of; and I believe there is none. As for those separate Discourses that have come forth, relating to this matter, the Principal, if not all, are these that follow.

On the Part of the Church of England.

1. *The Pillar and Ground of Truth; a Treatise shewing that the Roman Church falsely claims to be THAT Church, and the Pillar of THAT Truth mentioned by S. Paul, in 1 Tim III. 11, 15.*
2. *A Discourse concerning a Judge of Controversies in matters of Religion.*
3. *A Plain and Familiar Discourse by way of Dialogue, betwixt a Minister and his Parishioner, concerning the Catholic Church.*
4. *Reasons why a Protestant should not turn Papist, in a Letter to a Romish Priest.*

5. *Mon-*

5. *Monsieur Claude's Conference with the Bishop of Meaux.* Of the Authority of the Church.
6. *An Historical Examination of the Authority of General Councils.*
7. *Of the Authority of Councils, and the Rule of Faith.*
8. *A Sermon on S. Mark's Day, by Dr. Patrick.*
9. *Doubts concerning the Roman Infallibility.*
10. *A Short Discourse concerning the Church's Authority in Matters of Faith.*

On the Church of Rome's Side.

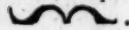
1. *A Peaceable Method for the re-uniting Protestants and Catholics in Matters of Faith. Written in French by Monsieur Maimbourg.*
2. *Seek and ye shall find: or a search into the Grounds of Religion, &c.*
3. *Monsieur de Meaux's Conference with Monsieur Claude concerning the Authority of the Church.*

SECTION V.

To these Disputes concerning the Church, I do not know any that I can so fitly subjoin, as those which regard the pretended Priviledges and Authority of St. PETER, and of the POPES, as His Successors.

IT is now some time since an Eminent Person of the other Communion, Dr. Godden, began the Contest as to this matter, in a Sermon Preach'd by him in the Queen Dowagers Chappel, and called,
A Ser-

Of S. Peter
and the Pope



A Sermon of St. Peter, preached before her Majesty, the Queen Dowager, June 29. 1686.

In requital of this, a very Learned Man of our Church, set out a Sermon which he had occasionally Preach'd in his own Church, the very same Day, upon the same Text; intituled,

A Sermon Preach'd upon S. Peter's Day; Printed at the desire of some that heard it, with some Enlargements, by a Divine of the Church of England.

I will not say any thing more of these Two Discourses, than this, That who so shall please to read them, will find what is to be urged from that famous Text, *Thou art Peter, &c.* on either side; and when they compare them together, may judg as they shall find the evidence of Truth to incline them.

But of this large Subject much more has been set forth; and it shall suffice to give a very brief Account of it.

1. *The Catholick Ballance; or a Discourse determining the Controversies concerning,*
 1. *The Tradition of Catholic Doctrines.*
 2. *The Primacy of S. Peter, and the Bishop of Rome.*
 3. *The Subjection and Authority of the Church in a Christian State.*
2. *The Antiquity of the Protestant Religion; with an Answer to Mr. Sclater's Reasons, and the Collections of Nubes Testium.*
3. *A modest Enquiry, Whether S. Peter were ever at Rome, and Bishop of that Church?*

4. *Sure*

4. *Sure and Honest Means for the Conversion of all Of St. Peter Hereticks; and wholesome Advice and Expedients and the for the Reformation of the Church.*
5. *Dialogues between Philerene and Philalethe.*

Popes/Supremacy.



These are, I think, the chief *Discourses* that have been Published by our *Divines* relating to the *Prerogatives* and *Authority* that some pretend to, in behalf of *St. Peter*, and the *Bishops* of *Rome*, his *Successors*. As for those which have been sent abroad on this *Head* by those of the *Other Communion*, these are the *Principal* that have come to my *Knowledge*.

1. *St. Peter's Supremacy faithfully discuss'd according to Holy Scripture, and Greek and Latin Fathers: By Mr. Clenche.*
2. *The Popes Supremacy Asserted from the Considerations of some Protestants, and the practice of the Primitive Church, in a Dialogue between a Church-Divine and a Seeker. In Vindication of Nubes Testium.*

Concerning this last Discourse, you must observe, that it does belong to the Controversie about the *Nubes Testium* betwixt the *Representer* and the *Divine* of our *Church* who answered that Collection. The *Representer* made a very faint defence of his *Nubes* against that Answer, but gave it a good Title, calling it, *The Primitive Fathers no Protestants*: To which Mr. G. shortly after replied in his *Primitive Fathers no Papists*; after which that Controversie rested, till the *Representer* peep't out again with this Tract in defence of one point only of his *Nubes Testium*; but whoever will take the pains to look into it, will find that the *Representer's* Stock is quite spent, and therefore he is forc'd to patch up these Learned Dialogues out of his own *Nubes Testium*, and the *Appendix*, with the addition only of a few bold strokes (which *F. Sabran* would have call'd Calumnies) about Dr. *Sherlock*, &c. So that this Book deserves no Answer at all; however a very Learned

G

Person

Of St. Peter and the Popes Supremacy. Person of our Church having undertaken to answer Mr. *Cleache's* Book, and Dr. *Godden's Sermon* about the *Pope's Supremacy*, hath condescended to consider this Tract also, and the world will very speedily be obliged with a Compleat and Learned Answer to them all under this Title.

A Discourse of the Popes Supremacy, in Two Parts:

The First, In Answer to a Treatise Entitul'd, Saint Peter's Supremacy faithfully discuss'd according to Holy Scripture and Greek and Latin Fathers. And to a Sermon of St. Peter Preach'd before her Majesty, the Queen Dowager on St. Peter and St. Paul's day, by Tho. Godden, D. D.

The Second, In Answer to a Discourse Entitul'd, The Pope's Supremacy asserted from the Considerations of some Protestants, and the Practicē of the Primitive Church, in Vindication of Nubes Testium.

SECT. VI.

Such have been the Treatises that have pass'd on both sides concerning the Popes Authority. The next Point which seems to follow the nearest upon these, and which indeed is chiefly founded on Arguments drawn from the Pretences before mention'd, is that of our unwarrantableness in separating from the Church of Rome, and Chair of St. Peter: And concerning which much has been done on both sides.

AS for our Divines, the Treatises they have publish'd in Vindication of our Reformation from the Charge of *SCHISM* and *HERESIE*, have been these that follow.

I: A

1. *A Vindication of the Church of England from the Of the
foul aspersions of Schism and Heresie unjustly cast Charge of
upon her by the Church of Rome. In two Parts. Schism and
Heretic.*
2. *An Answer to a late Printed Paper given about by some of the Church of Rome: In a Letter to a Gentleman.*
3. *An Answer to the Considerations which obliged Dean Manby to embrace what he calls the Catholic Religion.*
4. *Notes upon Lucilla and Elizabeth.*
5. *An Apologetical Vindication of the Church of England, in Answer to those who reproach her with the English Heresies and Schisms, or suspect her not to be a Catholic Church, upon their account.*
6. *A few plain reasons why a Protestant of the Church of England, should not turn Roman Catholic.*
7. *An Answer to the Spirit of M. Luther, and the Original of the Reformation, lately Printed at Oxford.*
8. *Animadversions on Mr. W's Discourse of Church-Government. In two Parts.*
9. *Reflections on the relation of the English Reformation, lately Printed at Oxford: and on the Oxford Theses, Two Parts.*
10. *An Answer to a Book Intituled, Reason and Authority, or the Motives of a late Protestant's Reconciliation to the Catholic Church. Together with a brief Account of Augustine the Monk, and the Conversion of the English.*
11. *The State of the Church of Rome when the Reformation began; as it appears by the Advices given to Paul III. and Julius III. by Creatures of their Own.*

Of the
Charge of
Schism and
Heresie.

12. *The Queries offer'd by T. W. to the Protestants concerning the English Reformation, Re-printed and Answer'd.*

Nor have those of the *Roman Communion* been sparing in this *Argument*, but have made this a Great Subject of Contention against us : As will appear by the following Account.

1. *Lucilla and Elizabeth, or the Donatist and Protestant Schism Parallel'd.*
2. *The Sum of a Conference had between two Divines of the Church of England, and two Catholic Lay-Gentlemen, in 1671.*
3. *The Church of England truly represented according to Dr. Heylin's History of the Reformation.*
4. *The Considerations which obliged Peter Manby Dean of London-Derry to embrace the Roman Catholic Religion.*
5. *Schelstrate his Dissertation against Dr. Stillingfleet, concerning Patriarchal and Metropolitcal Authority.*

As to this Book, since Mr. *Schelstrate's* Friends have ventured to expose it in a Translation here, the Reverend and Most Worthy Dean of *Paul's* will not fail, if God continue him health and opportunity, to give an Answer; and I am sure the world will not be angry with me for raising their Expectations of the Dean's Answer, since they are satisfied that he will make them sufficient amends for them.

6. *A Discourse concerning the Spirit of Martin Luther, and the Original of the Reformation.*
7. *Church-Government Part V. A Relation of the English Reformation, and the lawfulness thereof examined.*

8. *Some*

8. *Some Queries to Protestants concerning the English Reformation* : by T. W. Of the Charge of Schism and Heresie.
9. *The Schism of the Church of England Demonstrated in Four Arguments, formerly proposed to Dr. Gunning and Dr. Pearson the late Bishops of Ely and Chester, by two Catholic Disputants, in a celebrated Conference upon that Point.*

This little Paper with a large Title was the other day Reprinted at Oxford by the Converts there. The foul dealings and egregious disingenuity concerning that Conference, as well as the weakness and falseness of its Arguments, have been fully shewn in an Answer we have received just now from Cambridge, from a Reverend Person who was particularly related to one of those abused Bishops. The Title of his Answer is,

The Reformation of the Church of England justified, according to the Canons of the Council of Nice, and other General Councils, and the Tradition of the Catholic Church, being an Answer to a Paper Re-printed at Oxford, &c.

SECT. VII.

And these are the chief Treatises that have been publish'd on these more General Points. We come now to examine what has been done on the more particular Controversies. And first we will begin with that which is the Ground of all,

The RULE of FAITH.

MAny have been the Debates concerning this; both with relation to what we suppose to be the only Divine Rule, viz. The HOLY

*Of the Rule
of Faith.*

HOLY SCRIPTURE, and with reference to that other which those of the *Church of Rome* have added to it, viz. The TRADITION of the *Church*. And,

1. As to the Point of the HOLY SCRIPTURE, these Discourses have pass'd of late concerning it :

On the part of the Church of Rome.

1. *The Protestant's Plea for a Socinian, justifying his Doctrine from being opposite to Scripture, &c.*
2. *Protestancy destitute of Scripture Proofs.*
3. *A Request to Protestants to produce plain Scriptures, directly Authorizing xvi Tenets held by them.*
4. *The 6th, 7th, 8th, 9th, and 10th Chapters of the Second Part of the Catholic Representer.*
5. *An Address to the Ministers of the Church of England.*
6. *A Clear Proof of the Certainty and Usefulness of the Protestant Rule of Faith.*
7. *The Catholic Scripturist.*
8. *Pax Vobis.*

On the Protestant Part.

1. *The difference betwixt the Protestant and Socinian Methods, in Answer to a Book written by a Romanist, and intituled, The Protestant Plea for a Socinian.*
2. *An Answer to the Request to Protestants to produce plain Scriptures directly Authorizing their Tenets.*
3. *A Summary of the Principal Controversies between the Church of England and the Church of Rome, in Answer to Protestancy destitute of Scripture proofs.*
4. *The*

4. *The Lay-Christians Obligation to read the Holy* *Of the Rule of Faith.*
Scripture.

5. *The Peoples right to read the Holy Scripture, asserted; in Answer to the 6th, 7th, 8th, 9th, and 10th Chapters of the 2d part of the Popish Representer.*

6. *A Treatise proving Scripture to be the Rule of Faith; writ by Reginald Peacock, Bishop of Chichester, before the Reformation, about the year 1450.*

7. *An Answer to the Address presented to the Ministers of the Church of England.*

8. *A Vindication of the Answer to the Popish Address, presented to the Ministers of the Church of England; In reply to a Pamphlet, abusively Intituled, A Clear Proof of the Certainty and Usefulness of the Protestant Rule of Faith.*

9. *Some Dialogues between Mr. G. and others, with Reflections on a Book called Pax Vobis.*

To which I must add another and fuller Answer preparing to that same little Piece, not yet Publish'd, viz.

10. *The Protestant and Popish way of Interpreting Scripture impartially compared, in Answer to Pax Vobis.*

2. For what concerns the other Point, TRADITION; it has been the great Endeavour of some of late to set up once more the *Infallibility* of it. But none with more Noise, by an Accident, which I am now to recount, than Mr. G. and the great Master of *Controversie*, and Patron of this new *Hypothesis*, J. S.

It happen'd about a year and half since, that the forwardness of Mr. G. to engage in a Dispute wherein he was sure to have the disadvantage both in the Point, and in the Person that was to manage

Of the Rule
of Faith.

nage it against him, led him into a Conference with the Reverend and Learned the Dean of *Pauls*. I need not say what passed there, the whole having since been published: The Subject of the Debate, was the *Infallibility of Oral Tradition*. The Conference being over, Mr. G. (according to the perpetual Custom of the vain and assuming spirit of that Party) began to make great Boasts in the Coffee-house, what Feats he had done, and how great a Victory he had gained; tho the Gentleman, for whose sake the Conference was held, declared himself much more confirmed in the Communion of our Church than he was before, and resolved to continue in it. This enforced the Dean to publish a short Expostulatory Letter, called,

1. *A Letter to Mr. G. giving a true Account of a late Conference at the D. of P.*

In return to this, Mr. M. who was with Mr. G. at the Conference, returned a Letter or two to Dr. Stillingfleet, concerning the Conference; and these produced a second from the Dean of St. Pauls, called,

2. *A second Letter to Mr. G. in Answer to two Letters lately Publish'd concerning the Conference at the D. of P.*

One of the Answers to the D. of P's first Letter, was called,

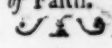
3. *A Letter to the D. of P. in Answer to the Arguing part of his First Letter to Mr. G.*

To this a Person not yet concerned, put in a Reply, Intituled,

4. *A Letter to a Friend; reflecting on some passages in a Letter to the D. of P. in Answer to the Arguing part of his first Letter to Mr. G.*

And here Mr. J. S. was thought fit to be entrusted with carrying on this weighty Controversie; which he did in several Letters, which he calls *Catholic Letters*; in Answer to the former Letter, to the second of the Dean's, and to a Sermon, which in pursuance of this Controversie, he preached at Guildhall. To these Dr. S. has since replied in a Treatise, which he calls,

5. *A*

5. *A Discourse concerning the Nature and Grounds of* ^{Of the Rule} *the Certainty of Faith, in Answer to J. S. his Ca-*  *tholic Letters.*

It was expected that this excellent *Discourse*, which made such a discovery of the *Vanity* and *Contradictions* of that busy Man, would have *stopt* his Mouth for the *future*, especially since the *Blackloist Heresy* was now like to be brought on the *Stage* again. But *J. S.* was long since past such *Modesty*; and since, if the *worst* that can come, he can *eat his words* now again, as well as he did before, when he was cited to *Rome*, to be censured for those dangerous *Heretical Opinions* which he is now again broaching in *England*: He is for venturing on, and wrote a *Fifth Catholic Letter* (as he ridiculously calls it) against the *Dean*. But tho his *Letter* has, I believe, met with as few *Readers* as Himself has *Admirers*, and there is no *danger* in the *World* of its doing any *Mischief*, since I do not believe it possible to *bire* any Man of *Sense* to read three Pages in it; yet in *Compassion*, I suppose, to the *poor head-strong Man* himself, there is a very *Learned Person* hath undertaken to answer not only that *Fifth Letter*, but the other *Discourses* of the *Romanists* about *Tradition*, in

An Historical Discourse concerning Tradition.

This we may expect to have *published* shortly. In the mean time the *Reverend Dean* himself did take another and more *effectual course* to disprove *J. S.*'s *Phantastical Demonstrations* of *Oral Tradition*, by shewing, that tho we should allow *Tradition* to be as certain and *Infallible* a *Rule* as they desire, yet it would do them no service, who in all those *Points* wherein they differ from us, have no *Catholic Tradition* to warrant them; upon this, in a short time after the publishing his *Discourse*, he set forth the *First Part* of a *Work* which we suppose may put a final end to this Debate, viz.

Of the Rule
of Faith.

6. *The Council of Trent examined and disproved by Catholic Tradition; in the main Points in Controversy between Us and the Church of Rome: With an account of the Times and Occasions of Introducing them. Part I.*

We are promised a *Second Part*, if God continue the Reverend Author Health and Leisure; we cannot but earnestly wish for it, since the *First Part* was so very acceptable, and so very satisfactory.

And thus far this *Controversy* has been carried on on both sides. I had almost forgot to observe, that tho the Dean of Pauls himself undertook Mr. J. S. his *Catholic Letters*; yet the *Reflector* was not wanting to his own *Defence* as far as he was particularly concern'd in them. But in a *Second Discourse* defended his *Letter* against Mr. J. S. his Attack in his *Second Catholic Letter*: The *Treatise* is called,

7. *The Reflecters Defence of his Letter to a Friend, against the furious Assaults of Mr. J. S. in his Second Catholic Letter. In four Dialogues.*

In this Condition was this *Controversy* when the *Continuation* first appear'd abroad. But Mr. J. S. has since carri'd it a little farther in a new Piece, which he calls,

8. *A Letter to the Continuator of the Present State of our Controversy.*

And in which, tho one would think his main Design were what he adds in the rest of his Title, *To lay open the folly of my extravagant Boastings, and the Malice of my woful Forgeries*: Yet, after two Leaves and a half, spent in railing at me, he insensibly falls to his old *Adversaries*, and spends the rest of his Pains upon them. And to their Correction I shall leave him, who are chiefly concern'd to take notice of his Insolence. As for my self, I heartily pity

pity his Vanity; and shall neither trouble myself, the World, Of the Rule
nor him, by taking the least notice of his Recitings. of Faith.

Besides this long Encounter upon the Score of *Tradition*, other Discourses have been published on both Sides upon this Point, Whether the *Church of Rome* has indeed such an *Antiquity* as it pretends, for the *Articles* in dispute betwixt us? And such was,

First, The famous *Collection* of one of their earliest *Converts*, Mr. *Sclater*, Minister of *Putney*, in a Book which he call'd,

1. *Consensus Veterum: or the Reasons of Edward Sclater Minister of Putney, for his Conversion to the Catholic Faith and Communion.*

And to which a *Reply* was published, that has put an end to this Undertaking, viz.

2. *Veteres Vindicati: In an Expostulatory Letter to Mr. Sclater Minister of Putney, upon his Consensus Veterum.*

But the next *Collection* was more general, and has run into a longer Debate: It was called,

1. *Nubes Testium: Or, A Collection of the Primitive Fathers, giving Testimony to the Faith once delivered to the Saints.*

To this the same *Learned Man* who had before Encountred Mr. *Sclater's* Pretences, gave a short but exact Answer; and shew'd, That tho' the *Representer* (for it seems his it was) called it a *Collection of the Primitive Fathers*, he might much better have entituled a *Collection of Nabal's Alexander*, out of whom he stole the far greatest part of it. The *Representer* will, I hope, excuse this Reflection, which I make only for the sake of *Truth*, and to shew how unwilling I am in any thing to deserve being thought a *Misrepresenter*; which is now become as dangerous a Name, as ever that of *Heretic* or *Schismatic* was heretofore. The Answer is called,

Of the Rule
of Faith.

2. *An Answer to the Compiler of the Nubes Testium: Wherein is shewn, That Antiquity did not for the first five hundred years Believe, Teach, or Practice, as the Church of Rome doth at present Believe, Teach, and Practice.*

And here we are to meet a very strange Accident, the great Chastiser of Misrepresenters, that honest, sincere Man that cannot endure false dealing, but was dropt down from Heaven to be the Scourge and Cenfor of a licentious Age, himself become a *Misrepresenter*: And by a strange kind of *Metamorphosis*, from an *Angel of Light* transforming himself into a *Spirit of Darknes*. In short, He was it seems enraged to the last Degree, to see not only his venerable *Authorities* all ruined, but his *Treasury* discovered, and the very places mark'd from whence he had stolen his Book, without so much as once acknowledging to whom he was beholden for it. And yet what should he do? *Reply* to it fairly he could not; for after all his shew of *Antiquity*, the *Fathers* were a sort of *Christians* that he was utterly unacquainted with; and had he been as well versed in them as he is in *Natalis Alexander*, yet could he not have fairly brought them to speak in behalf of his *Church*. He therefore resolv'd under a new form to pickeer with the *Author*, and see if he could prevent him by some cunning Stratagem from being in a capacity of shewing him any such trick for the future. And therefore now no more the Reverend *Father* he was before, but as a *Zealous Brother* of the other Extreme, tho yet a *Misrepresenter* still, he lets fly at the *Principles* of his Adversary; and undertakes out of his grand concern for the *Protestants Interest*, to shew our *Divines* that this Gentleman was one, who for all his Pretences in their behalf, really endeavour'd to set up *Popery* in *Masquerade*. And to this end came out a formal Piece called,

3. *A Letter from a Dissenter to the Divines of the Church of England in order to a Union.*

But

But to the great surprize of this Gentleman, his Adversary, who *Of the Rule* it seems was as well acquainted with *Henry Hill's* Prefs, as *Natalis of Faith*. *Alexander's History*, and by a sort of Beauties so essential to the *Representer*, that do what he can he is not able to disguise himself, presently found out what an *Ass* was crept into the *Lyon's* Skin. And to let the whole World see what an honest fair dealer this *Representer* is, he quickly gave an account of it in Print, in his Answer to the Pamphlet, Intituled,

4. *A Vindication of the Principles of the Author of the Answer to the Compiler of the Nubes Testium, from the Charge of Popery: In Answer to a late pretended Letter from a Dissenter, to the Divines of the Church of England.*

To this I do not know that the *Representer* has yet replied: But in defence of his *Nubes Testium* we have an Answer that every way befits the Character of its Author: It is call'd,

5. *The Primitive Fathers no Protestants: Or a Vindication of Nubes Testium from the Cavils of the Answerer.*

And that has produced us another Defence: viz.

6. *The Primitive Fathers no Papists: In Answer to the Vindication of the Nubes Testium. To which is added an Historical Discourse concerning Invocation of Saints, in Answer to the Challenge of Father Lewis Sabran the Jesuit.*

And here it was thought this Controversy would have ended, till the other day the *Representer* peep't out with his Defence of one Chapter of his *Nubes Testium*, which I have already mentioned under this Title,

The

Of the Rule
of Faith.



The Popes Supremacy Asserted.

To which an Answer will be shortly in the Press.

And here this Debate might have ended, had not a short *Postscript* at the Close of the first Answer to the *Nubes Testium*, engaged our Worthy Author in a new Quarrel with Father Sabran a Jesuit; and who is now grown more famous in the World from his *New Antagonist* the Protestant Footman, who as we have before observed, undertook the Defence of the Reverend Master of the Temple from such pitiful *Cavils*, as indeed were not worth the while of the Learned Man himself to take notice of; and are abundantly answer'd by his new and more proper *Antagonist*.

In his Sermon before the King at Chester, this Jesuit told his Majesty and the *Auditory*, that he follow'd the advice of St. Austin when he recommended himself to the Blessed Virgins *Intercession*, and advised them to do the same: And for this quotes his Thirty-fifth Sermon *de Sanctis*. Upon this there began a hot Debate in Letters betwixt F. Sabran, and the Answerer, concerning this Authority of St. Austin; and at last from a particular Passage, rose up to a General Point, of the *Practise* of the *Primitive Church* as to the *Invocation of Saints*. The Pieces themselves may be consulted in this Order.

1. *A Letter to a Peer of the Church of England, clearing a Point in a Sermon Preach'd at Chester, in Answer to a Postscript joyned unto the Answer to Nubes Testium.*
2. *A Letter to Father Lewis Sabran Jesuit, in Answer to his Letter to a Peer of the Church of England, &c.*
3. *A Reply of Lewis Sabrand of the Society of Jesus, to the Answer given to his Letter written to a Peer of the Church of England, &c.*

4. *A Second Letter to Father Lewis Sabran, Jesuit, in Answer to his Reply.* *Of the Rule of Faith.*

And here the Controversy about St. Austin's Sermon was either ended or dropt, the Jesuit being now ferretted by the Second Letter out of all his starting holes. But Mr. G. in his *Primitive Fathers no Papists*, taking into Consideration a Challenge, which the Jesuit had made him in one of his Letters about *Invocation*, published an Historical Discourse to prove that *Invocation of Saints* was neither the Doctrine nor the Practice of the *Primitive Fathers*. Upon this the Jesuit begun again, after having taken a little breath, and in a whole Sheet undertakes to answer that large Historical Account, with this Title,

5. *The Challenge of Father Lewis Sabran made out, against the Historical Discourse concerning Invocation of Saints.*

To which Mr. G. very soon after replied in

6. *A Third Letter to Father Lewis Sabran, Jesuit; Wherein the Defence of his Challenge concerning Invocation of Saints, is Examined and Confuted.*

In this Letter Mr. G. made such Discoveries of the strange Disingenuity, and confident Ignorance of the Jesuit, that he was resolved to rid his Hands of such an Adversary as had neither Learning nor Good-manners, and therefore told him in the Conclusion of his Letter that he would trouble himself no more with answering such an Adversary. Upon this the Jesuit, whose only stock is Confidence, being turn'd off by his Learned Adversary, was forc'd to address his next Reply to a Third Person, and pitch upon Mr. Needham, because he had Licensed Mr. G's Third Letter to him; and directed a Letter to him with this Title,

7. *A Letter to Dr. William Needham; In Answer to the Third Letter by him Licensed, Written to Father Lewis Sabran, of the Society of Jesus.* To

Of the Rule
of Faith.

To which Mr. G. did finally Reply in an Address to the Jesuits's Superiors; and this it's supposed will end this Controversy, it is call'd,

8. *A Letter to the Superiors, (whether Bishops or Priests) which approve or License the Popish Books in England; particularly to those of the Jesuits Order, concerning Lewis Sabran, a Jesuit.*

And all these Engagements the first Answer to the *Nubes Testium* produced: But tho we now quit our *Author*, yet we must not therefore leave the *Subject*. For about the same time that the former *Answer* appeared, another Learned Person of our Church began to consider it by Parts, in several Letters to a *Person of Quality*: And the Account of which I will now give, as far as the Pieces are come to my Knowledge. The first that appeared, was called,

1. *The Antiquity of the Protestant Religion: With an Answer to Mr. Sclater's Reasons, and the Collections made by the Author of the Pamphlet intituled, Nubes Testium. In a Letter to a Person of Quality. The first Part.*

The next he Entituled,

2. *The Antiquity of the Protestant Religion, concerning Images: With an Answer to the Collections made by the Author of the Pamphlet, Intituled, Nubes Testium. In a Letter to a Person of Quality. The 2d Part.*

What Notice has been taken of the former of these, I am not able to say; but the latter has produced us an *Answer*, Entituled,

3. *A*

3. *A Discourse of the Use of Images, in relation to the Church of England and the Church of Rome; in* *Of the Rule of Faith.*
Vindication of Nubes Testium.

To which our *Ambor* has replied in

4. *A Third Letter to a Person of Quality, being a Vindication of the former; in Answer to a late Pamphlet, Intituled, A Discourse of the Use of Images.*

And to that in pursuance of his *First Design*, has lately added a *Fourth*, which he calls,

5. *A Fourth Letter to a Person of Quality; being an Historical Account of the Doctrine of the Sacrament, from the Primitive times to the Council of Trent, shewing the Novelty of Transubstantiation.*

To conclude this Head, I shall only add one *General Discourse* on this Subject, which I have before mention'd, and can never name too often, *viz.*

Of the Authority of Councils, and the **RULE**
of FAITH.

I **SECT.**

Of the Na-
ture of Ido-
latry.

S E C T. VIII.

Having hitherto pursu'd the business of the Rule of Faith, and the Treatises that have been publish'd on the Occasion of it; we will now go on to the more special Examinations that have been made by both these Rules; viz. Scripture and Tradition, of the particular Points in debate betwixt us. And because I have just now mention'd some such Examinations of the two great Rocks of offence to us, The Worship of Images, and the Invocation of Saints; it may not be amiss first of all to see what has been further done upon these Arguments, and the other instances of what we esteem,

The IDOLATRY of the Church of Rome.

There is perhaps nothing in all our Disputes with those of the other Communion, which they so unwillingly care to enter on, as this. They look upon the very Name of it to be a kind of Reproach to them, and would be thought as heartily, as we ourselves can desire, to detest the Guilt of it. But yet 'tis too evident to be deny'd, that our Charge is very justly brought against them; and by consequence that it ought not to be doubted, but that our Separation from them must have been most reasonable, if it can indeed be made appear, as we are perswaded we have plainly shewn, that we could not have continued in their Communion, without joyning with them in the Practice of one of the greatest of Sins, viz. Idolatry.

But

But before we come to the Particulars in which this Charge is Of the Nature brought against them, it is fit we should first state the general Notion of IDOLATRY; and this has been effectually done, but latry. very lately. The Reverend the Bishop of Oxon, having in a Treatise which he published for the abrogating of the Test and Penal Laws, given us just occasion to do so. This Book is so well known, and the Answer to it was so lately published, that I shall not need say any thing more of either, but only add their Titles, which are these, viz.

1. *Reasons for Abrogating the Test.*
2. *A Discourse concerning the Nature of Idolatry: In which a late Author's true and only notion of Idolatry is consider'd and Confuted.*

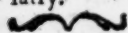
I must not forget to observe also, that the Bishop in his Tract pretending to give a new and very strange Account of the Romish Doctrine of Transubstantiation, that part of his Book received two particular Considerations, the one in the Preface to the Reverend Dean of Paul's Book, Entitled, *The Council of Trent examined and disproved by Catholic Tradition*: The other in a Learned Discourse, under this Title,

3. *Transubstantiation the Peculiar Doctrine of the Church of Rome.*

I am told we owe this Book to a very ingenious Nonconformist; and as we cannot but thank him for the Discourse he has given us, so he deserves to be thanked for his design of answering the other part of the Bishop's Book about the Nature of Idolatry; in which he was prevented, as I am told, by the other Discourse about the Nature of Idolatry coming out while that good design was under his hands. I cannot but wish that our Brethren had begun sooner to assist us in such a large Controversie as we have been obliged to manage, and that others amongst them would follow the Example, which this Learned Author has so worthily set before them.

Of the Nature of Idolatry.

Another *Writer* hath given us a very ingenious short *Answer* to both parts of the *Bishop's* Book, and calls it,



4. *A Discourse concerning Transubstantiation and Idolatry, being an Answer to the Bishop of Oxford's Plea relating to those two Points.*

See above,
Page 6. 19.

As for the particular Instances wherein we make good this charge of *Idolatry* against them; I have before mentioned that of the *ADORATION* of the *HOST*, and the Discourses that have been published on that Argument. The two Points remaining, and of which something was said under the last Head, are, the *WORSHIP* of *IMAGES*, and the *INVOCATION* of *Saints*.

I. Of the *WORSHIP* of *IMAGES*.

Of the Worship of Images.

Upon which Point, besides the two Letters written in *Answer* to the *Nubes Testium*, the following Discourses have also been set forth, viz.



1. *The Fallibility of the Roman Church demonstrated from the manifest Error of the second Nicene and Trent Councils; which assert, That the Veneration and Honorary Worship of Images is a Tradition Primitive and Apostolical.*
2. *A Discourse concerning the second Council of Nice, which first introduced and established Image-Worship in the Christian Church; Anno Domini 787.*

For the other Point,

II. The *INVOCATION* of *SAINTS*.

Many *Discourses* have been Published, and a full account given of this Matter; and if we may judge by the slender Returns that

that have been made to them, little is to be said in VindicationOf the In-
of this Superstition. The *Treatises* that I have seen, are these vocation of
that follow. Saints.

1. *Speculum B. Virginis: A Discourse of the due Praise and Honour of the Virgin Mary.*
2. *A Discourse concerning the Worship of the Blessed Virgin, and the Saints; with an Account of the Beginning and Rise of it among Christians; in Answer to Monsieur de Meaux's Appeal to the ivth Age, in his Exposition and Pastoral Letter.*
3. *Wholesom Advices from the B. Virgin to her indiscreet Worshippers.*

This Piece was only a Translation which an Ingenious Lay-man of our Church put into *English*, and set a large Preface before it: To this the *Catholic Representer* gave an Attack in the 4th Chapter of his *Second Part*; and thereby obliged our *Author* to make a smart Reply upon him, called,

A Letter to the Misrepresenter of Papists.

4. *An Account of the Life and Death of the B. Virgin, according to the Romish Writers, with the Grounds of the Worship paid to her.*
5. *The Life of S. Mary Magdalene of Pazzi, a Carmelite Nun; with a Preface of the Nature, Causes, Concomitants, and Consequences of Extasie and Rapture; and a brief Discourse added, about discerning and trying Spirits, whether they be of God.*
6. *An Abridgment of the Prerogatives of S. Ann, Mother of the Mother of God.*

7. *The*

*Of the Invo-
cation of
Saints.*

7. *The Enthusiasm of the Church of Rome demonstrated in some Observations upon the Life of Ignatius Loyola.*
8. *The Virgin Mary Misrepresented by the Roman Church, &c. Part I. Wherein Two of her Feasts, her Conception, and Nativity, are considered.*

We are in hopes that the Excellent Author of this most ingenious and diverting Discourse will e're long oblige the World with a Second Part, and teach the Papists at length to grow ashamed of their intolerable Superstitions towards the Virgin Mary.

As for those of the *other Communion*, it is but little they have published in particular on this Subject, besides what I have already mentioned. But two Pieces there are which I ought by no means to forget, *viz.*

1. *Contemplations on the Life and Glory of H. Mary.*
2. *An Apology for the Contemplations, by Dr. I. C.*

Which Apology was fully answered in the ingenious Preface to the Book called, *An Account of the Life and Death of the Blessed Virgin.*

SECT.

S E C T. IX.

Of the Validity of Orders in the C. of E.

I shall mention but one Particular more, on which we have of late, as heretofore, been attack'd by those of the Roman Church, and effectually Vindicated our selves, both against their Calumnies, and their Reasons; and that is as to the Validity of O R D E R S in the Church of England.

THE Occasion of reviving this Matter, was given by a little *Scurrilous Libel* that went abroad, under the name of,

The Church of England truly Represented.

And in Reply to whose Calumnies, Three Discourses have been Published, two of them new, the other only reprinted, viz.

1. *A Vindication of the Ordinations of the Church of England; in answer to a Paper written by one of the Church of Rome, to prove the Nullity of our Orders.*
2. *A Defence of the Ordinations and Ministry of the Church of England; in Answer to the Scandals raised or reviv'd against them, in several late Pamphlets, and particularly in one intituled, The Church of England truly Represented, &c.*
3. *A short Defence of the Orders of the Church of England, as by Law establish'd; against some scattered Objections of Mr. Webster of Linne.*

But

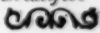
Of the Validity of Orders in the C. of E. But this Subject hath been most largely and learnedly handled by the Learned Mr Brown, of S. John's College in Cambridge, in his Sermon *ad Clerum*; and in another Sermon Preached before the Univerſity on Commencement Sunday; Translated into Latin; and both together Printed at Cambridge under this Title.

4. *Concio ad Clerum habita coram Academia Cantabrigienſi Junii 11. An. 1687. pro Gradu Baccal. in S. Theologia; Ubi vindicatur Vera & Valida Cleri Anglicani, Ineunte Reformatione, Ordinatio. Cui acceſſit Concio habita Julii 3. 1687. de Canonica Cleri Anglicani Ordinatione Latine reddita & auſta*; a Th. Brown, S. T. B. Coll. D. Joh. Evang. Soc. annexum eſt *Instrumentum Conſecrationis Matth. Parker, Archiep. Cant. ex MS. C. C. C. Cantabr.*

I hear the worthy Author hath been very earnestly requested to Translate these *Latin* Sermons into *English*; and I am told, that he delays it only upon the account of ſome Answer that the Papiſts have been talking they would give to them, being deſirous to make his Translation and Vindication one trouble. I cannot therefore but in the behalf of thoſe who are ſo deſirous to have theſe Sermons in *English*, requeſt our Adverſaries, That if they have any thing to ſay to them, they would make a little more haſte with it. And for the mighty Maſter of Controverſie, who I hear hath reſolved to answer a Paragraph in one of them, I muſt needs tell him, That Nine Months is more by Eight and an half, than an ordinary Controvertiſt would have taken to answer ſuch a Piece in.

But in this Controverſie we have not been merely upon the Deſenſive Part, but have attack'd their *Orders*, as well as defended our own. This a Learned Man of our Church hath done in a Book under this Title,

5. Ro-

5. Roman Catholics *uncertain whether there be any* Miscellany
true Priests or Sacraments in the Church of Treatises.
 Rome. 

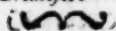
SECT. X.

Having thus reduced the Principal Treatises that have been set forth, to their Particular Heads, as far as in so great a Confusion of Matter I could well do it; it remains only to add here such Treatises on both sides, as I have before pass'd by, or could not be so readily brought to any special Consideration.

NOW those of this kind, which have been set forth by the CHURCH of ROME, are these,

1. Question of Questions.
2. Why are you a Catholic?
3. Popery Anatomized; *or the Papists clear'd from the false Imputation of Idolatry and Rebellion.*
4. Veritas Evangelica; *or the Gospel Truth asserted in*
 xvi *useful Questions.*
5. *Pope Pius Profession of Faith vindicated, &c.*
6. *Dr. Sherlock sifted from his Bran and Chaff.*
7. *The Pharisee unmask'd.*
8. *Assertio vii Sacramentorum; by King Henry viiith, against Luther.*
9. *A Reformd Catechism, by P. Manby.*

Miscellany
Treatises.



10. *Animadversions on the Bishop of Bath's Sermon, &c.*

To these they have, because not at leisure to write new Books, or for some other better Reason, added an old Book written by one *F. Huddleston*, a Benedictine ; it is called,

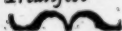
11. *A Short and Plain way to the Faith and Church, &c.*

To this there is an Answer almost finished by a very Learned Person, who will demonstrate to the World, how little that Book had in it to convince.

On Our Part have appear'd of this Miscellany kind, these that follow.

1. *Remarks on Popery Misrepresented, with reference to the Deposing Doctrine.*
2. *Pope Pius's Creed, with Comments.*
3. *The Additional Articles in Pope Pius's Creed, no Articles of the Christian Faith.*
4. *A few plain Reasons why a Protestant of the Church of England should not turn Roman Catholic.*
5. *Thirty plain, but sound Reasons why Protestants differ from Popery.*
6. *A Discourse shewing that Protestants are on the safer side, notwithstanding the uncharitable Judgement of their Adversaries ; and that their Religion is the surest way to Heaven.*

7. *A Pacifick Discourse of the Causes and Remedies of the Differences about Religion, which distract the Peace of Christendom.* Miscellany
Treatises.
8. *The Missionaries Arts discover'd.*
9. *A Request to Roman Catholics to answer certain Queries on several of their Tenets mention'd.*
10. *A Brief Account of the first rise of the Name Protestant, &c.*
11. *An Historical Relation of several great and learn'd Romanists that have embraced the Protestant Religion.*
12. *A Catechism truly representing the Doctrines and Practices of the Church of Rome; with an Answer to them.*
13. *The Plausible Arguments of a Romish Priest Answer'd by an English Protestant.*
14. *A Discourse between two Protestants, in Answer to a Popish Catechism, call'd, A Short Catechism against all Sectaries.*
15. *A Plain Defence of the Protestant Religion, fitted to the Meanest Capacity: being a full confutation of the Net for the Fishers of Men.*
16. *Some Queries to Protestants Answer'd: and an Explication of the Roman Catholic's Belief in Four great Points consider'd; 1. Concerning their Church. 2. Their Worship. 3. Justification. 4. Civil Government.*
17. *The Judgement of Private Discretion in matters of Religion, defended in a Sermon at S. Paul's Covent-Garden, By Mr. Kidder.*

Miscellany
Treatises.

18. *The Protestant Resolved: Or a Discourse, shewing the Unreasonableness of his turning Roman Catholic for salvation.*
19. *A Discourse, wherein is held forth the Opposition of the Doctrine, Worship, and Practices of the Roman Church, to the Nature, Designs, and Characters of the Christian Faith.*
20. *Two short Discourses against the Romanists, by Mr. Dodwell, Cambden Professor in the University of Oxford.*
21. *An Answer to a Discourse concerning the Celibacy of the Clergy, printed at Oxford.*
22. *A Letter to a Lady: furnishing Her with Scripture Testimonies, against the principal Points and Doctrines of Popery.*

In return to the last of these *Discourses*, Father Darrell the Jesuit has been pleased to set out a *Single Half Sheet*, which he calls,

A Letter to a Lady: wherein he desires a Conference with the Gentleman who writ Her that Letter.

This is indeed a new way of answering Books, and becoming the busy, assuming spirit of that *Society*. One would wonder, after so little Success as they have hitherto met with in these Encounters, what should move this *Reverend Father* to be so forward to come into the same List with *Goodwin*, *Pulton*, and a few others of the same *Character*. For tho abundance of Noise in a Conference, and of Misrepresentation after, may help out a weak Cause, and an Illiterate Defender of it, when they are sure beforehand of the person for whose sake it is held; yet methinks they should be more wary than to run upon such Hazards, where, in all probability, they are not like either to gain their *Profelyte*, or to

to have the opportunity of these kind of *Subterfuges* to assist Miscellany
them. *Treatises.*

However, tho I have neither the Honour to know the *Lady*,
or the *Author* of that Letter; yet for this good *Father's* satisfaction, I will venture for once to promise him, That if her *Ladyship* does desire it, not only the *Author* of that Letter will be ready to meet him, but to shew how willing we are to encourage a hopeful Design, let him chuse his *Gownman* between *Blackwall* and *Hide-park Corner*, and I dare say there is not one among them all that on this or any other occasion will decline to shew him how little reason he has for his forwardness.

I am now hastning to an *End* of this *Undertaking*; and, I think I cannot better *finish* it, than with a short Account of a *Controversie* which made no small Noise in the World, between the Reverend *Dr. Tenison*, and *Father Pulton* the *Jesuit*.

About *Michaelmas* last they met at a House in *Long-Acre*, on the account of a Boy whom *Mr. Pulton* had perverted from our *Religion*. Great things were presently talked, as usual on such occasions, concerning this *Conference*; and the *Papists* sail'd not to boast of a mighty *Conquest* made over the *Doctor*. This forced him to resolve on a *Publication* of what passed, tho otherwise as little fit, as designed to be communicated to the world. Each Party set forth his own Account, and first *Mr. Pulton* his, in two Books, called,

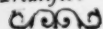
1. *A true Account of the Conference, &c.*
2. *A true and full Account of a Conference held about Religion, between Dr. Thomas Tenison, and A. Pulton one of the Masters in the Savoy.*

Dr. Tenison's was Entituled,

3. *A true account of a Conference held about Religion, at London, Sept. 29. 1687. between A. Pulton Jesuit, and Thomas Tenison, D. D.*

This.

Miscellany
Treatises.



This was followed on the *Jesuit's* part, with a new *Discourse*, called,

4. *Remarks of A. Pulton, upon Dr. Thomas Tenison's late Narrative, with a Confutation of the Doctor's Rule of Faith; and Reply to A. Cressener's pretended Vindication.*

To which Dr. *Tenison* reply'd in a second Treatise, viz.

5. *Mr. Pulton consider'd, &c.*

And this produced another *Discourse* from another hand, viz. Mr. *Meredith*, who was present at the *Conference*, called,

6. *Some farther Remarks on the late Account given by Dr. Tenison of his Conference with Mr. Pulton.*

As for what is added in Mr. *Pulton's* 3d. Treatise in Answer to A. *Cressener*, the meaning of it is this: Mr. *Cressener* a Schoolmaster, being present at the *Conference*, Mr. *Pulton* in his account of it, gave him some occasion to complain of his *Relation*, as to that part of it which concerned him; and therefore, to justify himself, he published a short *Treatise*, to which Mr. *Pulton* there refers, viz.

7. *The Vindication of A. Cressener, Schoolmaster in Long-Acre, from the aspersions of A. Pulton Jesuit and Schoolmaster in the Savoy.*

And thus this *Controversie* ended; but yet I must not leave it, till I have taken notice of another that it begat, and that no less memorable than the foregoing. For upon the occasion of this *Conference*, a Paper was taken notice of much used by the puny *Controvertists* of our days, called,

I. Spe-

1. Speculum Ecclesiasticum : Or an Ecclesiastical Prospective Glass :

Miscellany
Treatises.
MS.

Written, as we are told, by a Souldier of that Party, *T. Ward* ; and to which *Dr. Tenison* procured a young Man, a Friend of his, to write an *Answer* ; which he did, Entituled,

2. *The Speculum Ecclesiasticum consider'd, in its false Reasonings and Quotations.*

But before this was published, the Doctor obtained a Copy of a *Defence* which the Soldier had prepared of his Quotations, but was not yet come from the *Press* ; and to finish all at once, an *Answer* was set forth to that too at the same time ere it could appear abroad in the world. This the Soldier repented, and expressed his sense of it in a Letter to *Dr. Tenison* ; which, together with a *Reply* to it, were published under the Title of,

3. *An Answer to the Letter of the Catholic Souldier, in a Letter from C. D. to A. B. the Examiner of his Speculum.*

However, not long after, the *Defence* was publish'd with a dreadful Name, *viz.*

4. *Monomachia : Or, A Duel Between Dr. Thomas Tenison Pastor of St. Martins, and a Roman Catholic Souldier.*

And so I think this worthy *Controversie* ended.

S E C T.

S E C T. XI.

Having now run through the several Heads of Controversy that have of late exercised the Pens of our Learned Men in Defence of our Religion, it may not be amiss to stop here awhile, and by a brief Recapitulation of the Whole, see what more remains to a compleat Vindication of our Selves against all the Tricks and Artifices, as well as against the Arguments of our Adversaries.

IT is sufficiently evident from the foregoing *Collection*, what slender Returns those of the *Church of Rome* have made to the many excellent *Discourses*, which themselves (without any provocation of ours) have extorted from us. And what prejudice they have hereby done to their Religion, I am confident they themselves are not unsensible. I need not say what a Number of *Disputes* they have altogether let fall; how many of our *Books*, to this day, remain *Un-answered*, and are ever likely to be so. In a word, what Trifles many times they have set forth under the arrogant Title of FULL ANSWERS to those they have thought fit to take Notice of. And now at last, to compleat all, they seem to have utterly deserted the *Controversie*; and, too late, to see that *Truth* and *Learning* are not to be run down by those who are utterly destitute of the *One*, and, as far as we may be allowed to guess by their performances, have but very slender pretences to the *Other*.

The truth is, *Popery* is a Religion fit only for an *Inquisition* to maintain, and *Dragoons* to propagate. *Ignorance* and *Barbarity* brought it into the World; *Interest* and *Passion* maintain and keep it up: No sooner did *Learning* begin to revive, but *Popery* began immediately to decay; and ever since, the *One* has still decreased in proportion, as the *Other* has flourish'd. And to think at this time

time a day seriously to dispute a *Nation* so resolute and knowing as Ours, again into the Errors of it, plainly shews either that our *Adversaries* have a very mean Opinion of our *Understandings*, or I am sure deserve that we should have no very great one of *theirs*.

But whatever they once may have flatter'd themselves withal, I am confident they now begin to be satisfied, That *Poper*y is a *Religion* that will not thrive in our *Northern Climate*. And tho they are pleased sometimes to divert themselves with our *Divisions*, and, it may be, did from thence conceive some hopes of promoting their Interest amongst us; yet I doubt not but they now see, that we are not so much *divided* amongst our *selves*, as we are all of us heartily *united* against *them*.

As for the *Divines* of the *Church of England*, how firmly they have adhered to the *Protestant Interest*, is not unknown to any. Their *Preaching*, their *Conversation*, but, above all, their *Writings* declare it to the World: And how foully, by consequence, they were heretofore either *mistaken*, or *misrepresented*, when they were exposed by some (who I believe wish'd them so) as *Papists* in *Masquerade*, or at least as *Popishly affected*.

Never perhaps was there a *Controversie* more successfully managed than this has been in these late Years. Till now, these *Points* were handled in such a manner, that if the *Learned* applauded the performance, yet the *Vulgar* were but little the better for it. But in these *Discourses*, Strength of Argument, and Plainness of Discourse seem to vie with one another. The *Arguments* so sound, as to convince all *Gain-sayers*; and yet the *Plainness* so great, that the meanest Persons may comprehend the force of them. And thus have they pursued not one or two *Points*, but I may warrantably say, the *whole Controversy* betwixt us. Inasmuch that from henceforth we may well excuse them any farther trouble, till either our *Adversaries* shall think fit to answer their *Discourses*, or to advance some other *Arguments* than those which have already been obviated and confuted.

But indeed there is no great likelihood of either of these; and I dare venture to promise my *Reader*, that let those of the *Church of Rome* attack him where they please, let them in writing or discourse offer what they are able to him, he shall here in this

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Colle-

Collection, which I therefore on purpose make of several of these Treatises under their proper Heads, find more than enough to answer all their Allegations.

I. GENERAL DISCOURSES: *Or such as consider the most part of the Points in debate betwixt us.*

1. The Doctrines and Practices of the Church of Rome truly Represented.
2. Answer to the Bishop of Condom's Exposition.
3. Exposition of the Doctrine of the Church of England.
4. Two Defences of the Exposition.
5. An Answer to the Compiler of the Nubes Testium.
6. The Primitive Fathers no Papists.
7. Pope Pius's Creed with Comments.
8. The Additional Articles in Pope Pius's Creed, no Articles in the Christian Faith.

II. Of RELIGIOUS WORSHIP.

1. A Discourse concerning the OBJECT of Religious Worship.
2. A Discourse concerning the Devotions of the Church of Rome.

III. Of

III. *Of PRAYER in an UNKNOWN TONGUE.*

1. *A Discourse of Prayer in an Unknown Tongue.*
2. *A Treatise in Confutation of the Latin Service, &c.*

IV. *Of the INVOCATION of SAINTS.*

1. *A Discourse concerning the INVOCATION of SAINTS.*
2. *Second Defence of the Exposition, Artic. III.*
3. *An Answer to Papists protesting against Protestant Popery.*
4. *Mr. Gee's third Letter to Father Sabran.*
5. *The Primitive Fathers no Papists.*
6. *A Discourse in Answer to Monsieur de Meaux's Appeal to the IVth. Age.*
Particularly of the B. VIRGIN.
See several Discourses collected, pag. 52, 53.

V. *Of IMAGES and RELIQUES.*

1. *The Antiquity of the Protestant Religion concerning Images.*
2. *The Kindication of it.* — See above, pag. 48.
3. *The*

3. *The Fallibility of the Church of Rome demonstrated, from the manifest Error of the Second Nicene and Trent Councils, in the Point of Images.*
4. *A Discourse concerning the 2d. Council of Nice, which first introduced and established Image Worship in the Christian Church.*
5. *Second Defence of the Exposition, Part 2. Art. IV.*
6. *Answer to Papists protesting against Protestant Popery.*

VI. *Of IDOLATRY.*

A Discourse concerning the Nature of Idolatry, in Answer to the Bishop of Oxon.

VII. *Of MERITS; SATISFACTIONS; PURGATORY; and INDULGENCES.*

1. *Two Discourses of Purgatory, and PRAYERS FOR THE DEAD.*
2. *Purgatory proved by Miracles.*
3. *Apology for the Pulpits. Appendix of Indulgences.*
4. *The Primitive Fathers no Papists.*
5. *Summary of the Controversies*
6. *A Discourse concerning the Merits of Good Works.*

VIII. *Of*

VIII. Of the SACRAMENTS.

*An Historical Discourse of the Ministers Intentions,
in Administring the Sacraments.*

IX. Of CONFESSION and PENANCE.

*A Discourse of Auricular Confession, as prescribed by
the Council of Trent.*

X. Of EXTREME UNCTION.

I. A Discourse of Extreme Unction.

XI. Of ORDERS.

1. *A Vindication of the Ordinations of the Church of
England.*
2. *Concio ad Clerum, &c. See pag. 154, 55.*
3. *A Defence of the Ordinations and Ministry of the
Church of England.*

4. *A*

4. *A short Defence of the Orders of the Church of England*

To these Learned Discourses we shall shortly have added another upon the same good Subject from the Reverend and Learned Dr. Prideaux, Prebendary of *Norwich*, intituled,

5. *The Validity of the Orders of the Church of England made out against the Objections of the Papists in several Letters to a Gentleman of Norwich that desired Satisfaction therein.*

6. *Roman Catholics uncertain whether there be any true Priests or Sacraments in the Church of Rome.*

XII. *Of the REAL PRESENCE*

1. *A Discourse of the Holy Eucharist in the two great Points, of the Real Presence, and the Adoration of the Host.*
2. *A Reply to two Discourses, printed at Oxford, &c.*

XIII. *Of TRANSUBSTANTIATION*

1. *A Discourse against Transubstantiation.*
2. *Transubstantiation no Doctrine of the Primitive Fathers.*
3. *Full*

Present State of the Controversy.

3. Full View of the Doctrines and Practices of the Ancient Church, relating to the Eucharist, &c.
4. Transubstantiation contrary to Scripture.
5. A Paraphrase, with Notes and a Preface on the vith of St. John.
6. The Absolute Impossibility of Transubstantiation demonstrated.
See many other Tracts above, from pag. 22.
7. Veteres Vindicati, in Answer to Mr. Sclater.
8. A Discourse of the Holy Eucharist, in Answer to Mr. W.
9. Fourth Letter to a Person of Quality. *See above, p. 48.*
10. Transubstantiation the peculiar Doctrine of the Church of Rome, see p. 50.

XIV. Of the SACRIFICE of the MASS.

1. A Discourse concerning the Sacrifice of the Mass.

XV. Of the ADORATION of the Host.

1. A Discourse of the Adoration of the Host.

XVI. Of

XVI. Of COMMUNION in BOTH KINDS.

1. *A Discourse of Communion in One Kind, in Answer to the Bishop of Meaux.*
2. *A Demonstration that the Church of Rome and her Councils have Erred, touching Communion in One Kind.*

XVII. Of the RULE &c. of FAITH.

1. *A Discourse concerning a Guide in Matters of Faith.*
2. *The Protestant Resolution of Faith.*
3. *Of the Authority of Councils, and of the Rule of Faith.*

XVIII. Of the Holy SCRIPTURE.

1. *An Answer to the Request to Protestants.*
2. *A Summary of the Principal Controversies betwixt the Church of England, and the Church of Rome.*
3. *The Lay-Christian's Obligation to read the Scripture.*

4. *The*

4. *The Peoples Right to read the Scripture.*
5. *The Protestant and Popish way of Interpreting Scripture, impartially compared; in Answer to Pax Vobis.*

See other Discourses above, p. 38, 39.

XIX. Of TRADITION.

1. *Discourse about Tradition.*
2. *An Historical Discourse concerning Tradition.*
3. *The Council of Trent examined and disproved by Catholic Tradition.*

See more Discourses above, p. 40, 41, 42.

To which I must add an Excellent *Treatise* omitted in its proper place, but which ought not by any means to be forgotten, called,

4. *A Treatise of Traditions. In 2 Parts.*

XX. Of the CHURCH.

1. *A Discourse of the Unity of the Catholic Church maintained in the C. of E.*
2. *A Discourse of the Charge of Novelty, brought against the Ch. of E.*
3. *The Notes of the Church. See above, p. 26.*
4. *Of the Unity and Authority of the Church: See Discourses above, p. 28.*

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To which we must add a Book since published, which ought by no means to be forgotten, being (as we are assured) the Genuine Issue of the Great and Admired Bishop *Sanderson* ; It is called,

5. *A Discourse concerning the Church, in these following Particulars, 1. Concerning the Visibilty of the True Church : 2. Concerning the Church of Rome : 3. Concerning Protestant Churches : 4. An Answer to the Question, Where was your Church before Luther ?*
6. *Of the Authority and Infallibility of the Church.*

Several Discourses, p. 29, 30, 31.

7. *Two short Discourses against the Romanists, by Mr. Dodwell.*

XXI. *Of St. PETER, and the POPE.*

1. *A Sermon Preach'd upon S. Peter's Day.*
2. *The Catholic Balance.*
3. *A Discourse of the Pope's Supremacy, in two Parts.*

To which we may add a *Treatise* since Printed, with this Title,

4. *Pope Gregory the Great his Opinion of the Supremacy of the Bishop of Rome, taken from his own Writings.*

See other Discourses above, p. 32, 33, 34.

XXII. *Of*

XXII. Of the REFORMATION.

1. *Two Discourses concerning the Necessity of the Reformation.*
2. *An Answer to the Spirit of Martin Luther, and the Original of the Reformation.*
3. *Reflections on the Relation of the English Reformation, Printed at Oxford.*

See other Discourses above, p. 35, 36.

XXIII. Of SCHISM; and HERESIE.

1. *A Vindication of the Church of England, from the foul Aspersions of Schism and Heresie, 2 Parts.*
2. *An Apologetical Vindication of the Church of England, &c.*

See other Discourses above, p. 35, 36.

XXIV. Of the CELIBACY of the CLERGY.

1. *A Discourse of the Celibacy of the Clergy.*
2. *An Answer to a Discourse concerning the Celibacy of the Clergy; Printed at Oxford.*

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SECT.

S E C T. XII.

And now after so full an Account of these Discourses, and of the several Controversies that have been handled in them; I have only remaining for the Close of all, to give a short Account of that Excellent Undertaking in which our Divines are at this time engaged; and which being finished, I do not see what more can be desired in order to our full Satisfaction in this Matter.

I Have before recounted how by a joint Labour they run through the Consideration of the pretended *Notes of the Church*, on which the *Romanists* establish their usurped *Authority*. No sooner were those ended, but they presently resolved upon another, and a more useful Project, which was to search into our *Adversaries Books*; and collect all those *Passages of Scripture* which are usually alledged by them to maintain their Errors. And by giving the true Explication of them, at once to secure their Flock from their false *Glosses*, and let them into a better understanding of those *Sacred Books*. In this Undertaking they have already made a considerable Advance, as will appear by the following Catalogue:

- I. *POPERY not founded on SCRIPTURE: Or, The Texts which Papists cite out of the Bible for the Proof of the Points of THEIR RELIGION, examined, and shewed to be alledged without Ground.*

After

After which follow the *Texts* themselves, which they bring for,

2. *The Obscurity of the Holy Scriptures.*
3. *The Insufficiency of Scripture, and the Necessity of Tradition.*
4. *The Supremacy of St. Peter, and of the Pope, over the whole Church, in Two Parts.*
5. *Their Doctrine of Infallibility.*
6. *The Worship of Angels and Saints departed. In Two Parts.*
7. *The Worship of Images and Reliques.*
8. *The Seven Sacraments, and the Efficacy of them. In Two Parts.*
9. *The Sacrifice of the Mass. Two Parts.*
10. *Transubstantiation.*
11. *Auricular Confession.*
12. *Satisfactions. Two Parts.*

May they go on with Success to finish this *Good Work*; whilst we (for whose sake they take all these pains) encourage their Endeavours, by a firm adherence both to *them* and to their *Doctrine*, and by our constant contending for the Faith we have received from them, declare to all the World, that *their Labour has not been in Vain in the Lord.*

F I N I S.

A Postscript of N. N. to Mr. John Sergeant, occasion'd by his Letter to the Continuator of the Present State of the Controversie.

Mr. Sergeant,

(a) Letter to
the Continua-
tor, &c. p. 13.

HAVING perus'd your Letter to the Continuator of the Present State of our Controversie, I perceive, that you are mightily concern'd at the Historical Discourse concerning Tradition, which he mentioned to be writing, and that you (a) would gladly find some way to save our Friends this vast labour, and excuse them from this Impossible Task [of answering you]. I quickly apprehended your meaning, that you had a great desire not to be answered; and therefore in pure Complaisance to you, the first time I met with the Author of the Historical Discourse, I desired him, in yours and my own Name, that he would excuse himself the writing of that Book, and told him, That I understood by your Letter, that you would take it extreamly kindly at his hands, if he would not give himself the trouble of answering you.

But this Courtship would do no good upon him; so that I was forc'd to alter my strain, and began to threaten him; Sir, said I, if you dare to answer Mr. Sergeant, he will be reveng'd of you, for he has a plaguy sharp Pen, and will not spare you. All the answer I had to my Threats, was to be laugh'd at, he assuring me he would venture that. Upon this, I told him, it was no jesting matter; that if he did provoke you, you would turn the rough side of your Tongue to him; and ask'd him, whether he could digest the being call'd Rogue, or Lyar, or Mad Dog? his an-
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swer

swer was, that he could not very well: why then, said I, Look you, Sir, you shall have these, and ten times worse, if you dare to answer Mr. Sergeant; and upon this I out with your Letter, and shew'd him how smartly you could handle your Pen. How will you like, Sir, quoth I, to be call'd hot brain'd (b) Calvinist in Masquerade, par boyl'd by the scalding Zeal against Popery, into a stanch Protestant? To be call'd (c) a wilful and bold Calumniator? To be told, you are a Careless, (d) Open, and Confident Liar? To be nick-nam'd, a Knight of the Post, that writes without fear, shame, or wit? To have your Book call'd, (e) a little ridiculously malicious Satyr, wholly made up of Vapour, Insolence, silly Amplifications, Ironies, Invectives, and open Falshoods? To be nick nam'd, a Thersites with a (f) steel'd Impudence? Sir, said I, if Mr. Sergeant could bestow all these Complements in so very few Pages upon the Continuator, for no reason in the world, what must you expect, if you should dare to provoke him by an Answer? Be wise then, and learn so much Wit as to sleep in a whole skin, and thank me for my good Advice. Now would you think it, Mr. Sergeant, that any man could have dar'd to have withstood all this! And yet this strange man did, and bragg'd withal, that neither this, nor more than this, should fright him from answering you.

I had but one other Argument left to persuade him, and concluded, that it would do his business for him. Well, Sir, said I, to be short with you, why will you run your head against a Wall? Mr. Sergeant does assure me, that his Fifth Letter is (g) an Elaborate Discourse, and that it is (h) one word) (h) Unanswerable; why then will you be medling with a Book that cannot be disprov'd, that is unanswerable? I always took you for a prudent man, shew it now, and let Mr. Sergeant alone: for he says, the Best (i) now, and let Mr. Sergeant alone: for he says, the Best (i)

Wits

(b) Letter to the Continuator, &c. p. 1.
(c) P. 2.
(d) P. 2.
(e) P. 3.
(f) P. 5.

(g) P. 5.

(h) P. 8.

(i) P. 8.

